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THE EDITOR'S PAGE

Who's who—W. F. Hertel is an ALC pastor in California who has written down the thoughts of a layman on liturgical matters. S. J. Strandjord is a pastor of the ELC at St. Olaf, Iowa. Dr. C. Umhau Wolf is professor of Old Testament at Maywood Seminary of the ULC. The Rev. Theo. Meinen was formerly at Mitchell, South Dakota, but is now at Grace Lutheran Sanatorium in San Antonio. Two brother pastors in South Dakota, R. F. Wulff and M. F. Amelung, prepared his paper for publication. Brother A. V. Neve of Sleepy Eye, Minnesota, returns to the lists with a few more lines on the Word of God. The article on the Lutheran Church in Education is composed of excerpts from a study by a Lutheran theological group.

On Monday, March 18, I sent the April copy to the printer. The first editorial was about the scandal in college athletics, and the last one was a borrowed one about the high school teacher who asked his students about averaging the grades of the A students with those of the failures, Socialist fashion. The next day I received my copy of the March 25 Saturday Evening Post. The first editorial in the S. E. P. was about the scandal in college athletics, and the last one was based on that high school teacher's experiment in socializing grades. You see, the Outlook and the S. E. P. are very similar—except for a difference of a few million in the number of subscribers.

One of our subscribers in Milwaukee missed his copy of the March issue, or got it late. He moved from 6611 Powell Place to 6616 Powell Place. Rather than deliver the magazine just across the street at the new address, the mailman took the trouble to look up my address as editor—instead of the address of the publisher—wrap up the magazine again, put on a sticker with the old address and the new address, and a two-cent due stamp, and mail it to me. Then I mailed the change of address to the publishing house. The mailman knew the new address, just across the street, because he sent me both addresses. But he couldn't deliver the magazine there. That would be too much common sense. Such are the glories of a benevolent welfare state. Ain't red tape wonderful?

One of my correspondents, sending an article for publication, wrote, "Without a single doubt you are receiving manuscripts from all parts of the American Lutheran Conference and it is impossible for you to accept all of them for publication in your journal." Not so, kind friend, not so! Good articles are scarce and the Outlook is on the lookout for them. Since the magazine cannot be any better than its contributed articles, it depends for its success largely upon the cooperation of its readers.

I thought perhaps someone would have a criticism to offer in regard to the articles on war and peace in the April issue. Here it is, in a letter from a Utah reader: "I should like very much to have author David H. Owens substantiate with U. S. State Department documentations his assertion (p. 106, col. 1) that the United States is attempting to divide the world precisely on the basis of our assumed right to demand that others conform to our American pattern of life. What if all U. S. official declarations on record give proof of the opposite? Relative to the beautiful essay in the same issue by John F. Palm, I make bold to ask that literary writer kindly to tell us what per cent of our nation's young men do not 'love peace and hate war,' and also how many teachers in our schools today teach anything about the glory of war. I am not contending that the three writers (including Koehler) did not say many nice and good things. But I am quite convinced they all missed the main issue of how to secure peace between the nations along with maintenance of civic order without which humanity would be in chaos. Granting that our nation is in dire need of awakening and reformation, yes rebirth, I would still ask these good men and writers whether they would be willing to give up automobile, house, property, bank account, and at the risk of their lives go inside the iron curtain to work for a great world-wide peace movement on the basis of some degree of righteousness."—Any rebuttal, gentlemen? Can't we work up a little argument?

How is this for a compliment from an official of the Missouri Synod? "The Lutheran Outlook . . . is, in my judgment, the best publication which comes

to my desk. I have very much enjoyed reading it, have clipped many articles, and have been stimulated by your fine editorial hand." (Ill.)

Others say: "We must not permit the Lutheran Outlook to be discontinued." (Neb.) "More such courageous discussions of present day political and religious issues are needed." (Minn.) "I find the magazine stimulating and worth while. . . . Its continuance is a must for our church." (Minn.) From a seminary student: "We have a number of religious magazines and other periodicals here at school, but not many of them have such common-sense and informative articles and editorials as has the Outlook." Thank you!

When Clyde Moore, Ohio State Journal columnist, learned from a Washington report that it had cost the Agriculture Department \$2,560 per bushel to eradicate wild barberry, he remarked, "They must have smothered them to death in \$9,000 mink coats."

The Lutheran Outlook

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,200 and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 5 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: \$2.00 per year in advance; \$3.00 for two years in advance; \$3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. F. A. Magnusson, Manager, Lutheran Publishing House, Blair, Nebr.

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VOLUME XVI

MAY, 1951

NUMBER 5

EDITORIAL

Liturgics
again

THIS SEMESTER I have been teaching Liturgics again. We begin by making clear the only liturgical principle Christ ever enunciated. A woman asked Him whether the Samaritan worship on Mt. Gerizim was correct or the Jewish worship in Jerusalem. He told her the hour was coming when neither one would amount to anything. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." That is the important thing. As long as your worship of God is spiritual and in harmony with truth, the particular form it takes is not of great moment.

That should be obvious to anyone. On the day of Pentecost and in the period following, the Church was strong and spiritual. Just read the first few chapters of Acts. What liturgical science did they have? Not a bit. They had no churches, no altars, no paraments and no ornaments. Was the Church then as vigorous and vital as it is today? Without question it was much more so. Even liturgical refinements and additions are not essential to the life of the Church.

Now form is inevitable. Worship starts in the heart, with the life that is in us due to our relationship to God. At the minute that springing life begins to express itself in worship, it takes some form—prayer, song, the celebration of the Lord's Supper, the hearing of the Word, etc. The spiritual life within us, as soon as it expresses itself, takes form.

It follows then that there is nothing wrong with worship forms. The Lord did not give us any commands about particular forms. All He gave us was a principle. The forms may be simple, as in the log churches of the pioneers or the bush hut of the Papuan in New Guinea. They may be more elaborate, as in the stone church on the avenue with its pipe organ and trained choir. In either case, however, simple or elaborate, the *principle*

must not be violated. It must be worship in spirit and in truth if it is to be acceptable to God.

That is just where those who go off the deep end, liturgically speaking, go astray. They begin to confuse the form with the spirit. God never does that. The simplest worship of the untutored savage, if it be done in spirit and in truth, is acceptable to God; and the most elaborate ritual, if it be not done in spirit and in truth, is no more beautiful to God than the chattering of the starlings in the trees.

In other words, with God there is no virtue in form for form's sake; it must be form for worship's sake. But with the liturgical experts it is different. Form comes to have a value in itself. Some forms, in themselves, are first important, then more desirable, and finally necessary. If you do not agree with them you are just displaying your liturgical ignorance. If a congregation acquires one of these experts as pastor, and that congregation does not care for all the liturgical frills, it has them thrust down its congregational throat, so to speak. For the liturgical experts are always right, and they must always have their way. Form has become paramount to them. The principle that the congregation makes its own decisions in matters not decided by the Word of God means nothing to them. They know so much better than the congregation what is good for it.

If we examine these forms that are so dear to the liturgical masters, we make a strange discovery. They go back to the period between 325 A.D. and 1525 A.D. Why those dates? Because before 325 A.D. fine Christian churches could not be built. Christian congregations existed by tolerance only, and not by right. But after Constantine embraced Christianity it was possible for Christian congregations everywhere in the Roman Empire to own their own buildings and bring their worship out in the open. And after 1525 A.D. the force of the Reformation movement had developed to the point that

its spiritual emphasis modified the formalism that had multiplied in the medieval Church. What was not worship "in truth," that is, in harmony with the Word of God, was abandoned, and what was not worship "in spirit," that is, what was pure formalism, was seen to be worthless.

But when the liturgical masters of our day reach out for what they consider the best forms in worship, they go almost invariably to this worst period of the Church, the period when the Church lost its spiritual vitality, and as its spiritual life ebbed away clothed itself in ever more elaborate and complicated forms. That is just why these liturgical masters reach back into that period, because there the most elaborate forms and the most ornate adornments are to be found. "This is more ancient," they say; "therefore this is more authentic."

Nonsense! Paul, preaching by the riverside in Philippi because there was not even a synagogue in that city, conducted a service that was full of spirit and truth, you may be sure. Did he have a high altar with two seven-branched candlesticks, an acolyte to light them for him, and a crucifer to march in with the cross ahead of him? Did he wear a cassock, surplice, stole, cincture, chasuble, and (since it was outdoors) also a cope or pluviale? The great apostle would have brushed such unimportant details scornfully aside. That service of his in all its simplicity was more ancient than that of the medieval Church; therefore it should be more authentic. But not to the liturgical masters. No, they must go back to the most ornate period in the Church's history. Which indicates that the ornateness is what they are after and not the authenticity.

Worst of all, going back to the forms current in the most degenerate period of the Church's history, they actually bring back not only the forms of that period but also the false doctrine. The acolyte is trained to bow before the altar when he passes the middle of it? Why? Is God there? Not to a Lutheran. When he faces the altar God is before him and behind him and within him. But to a Catholic, God is there on the altar in the form of the consecrated wafer that has become God. Read the article this month that describes a layman's experiences as told to the Rev. W. F. Hertel. This layman's pastor told the congregation that before receiving the communion they must bow to the altar to show their respect to the body and blood of Christ on the altar. There we are—right back in the middle ages.

This makes me hot under the collar. Not only does the liturgical expert teach a false doctrine, for the body and blood of Christ are not on the altar unless you are teaching the Roman doctrine of transubstantiation, but in addition to that the pastor decides for them what they must do, and they have no voice in the matter. Form is paramount, and principle is banished.

When and if we get an all-Lutheran conference to operating, I suggest that one of the first things we discuss be the doctrine of the Lord's Supper. And when we have perceived once more what it is and what it is not, let the

various synodical bodies say to their form-for-form sake boys: "Now get this straight or get out."

Postal Rate and The Christian Century

THE POST-OFFICE DEPARTMENT, losing money at the rate of over \$500,000,000 a year, wants to make up some of this deficit by raising rates. One of the largest items in the deficit is the loss in carrying second-class matter, newspapers and magazines. Mr. Truman wants to double the second-class rates. The Congressional committee thinks in terms of a fifty per cent increase this year and twenty-five per cent more in each of the next two years.

Church-owned publishing houses have presented arguments against this proposed increase on the ground that church papers are not published for profit, that they render a service to the body politic, and that "it was clearly the intent of Congress to subsidize publications of this sort with a preferential rate" when the rate was established in 1879. The five witnesses representing the Protestant publishing houses before the House Committee included one Presbyterian, one Methodist, one Lutheran (H. Torrey Walker of the ULC) and two Baptists.

The *Christian Century* waxes indignant at them. It says:

"They want the subsidy extended! Separation of church and state? Apparently the Protestant publishers have never heard of it. Religious liberty? Not when it interferes with profits. . . . It is not surprising to hear spokesmen for the Catholic Press Association and other Catholic publishing bodies making the same argument, as they are doing. The Church frankly takes the view that many of its activities should be subsidized, so their position is logical, even if it is incompatible with separation of church and state. But representative Protestants to make this claim is astounding and disheartening. . . . Who authorized these five men to request subsidization for Protestant church publications? If subsidization had any influence on the product of these publishing houses?"

This is the consistent position of the *Christian Century* and of Protestants United, who seem to think that separation of church and state must be absolute. Anything that looks like cooperation between the government and the churches is, *ipso facto*, to the *Christian Century*, a violation of religious liberty. There seems to be a blind spot in the thinking of the *Christian Century*; it seems to be constitutionally incapable of seeing that there is no difference between cooperation of the state with all religious groups without partiality to any, and a violation of the First Amendment.

Cooperation between the government and the Churches is not only not a violation of religious liberty; it is the most inevitable. How, for example, are the Churches going to minister to their members whom the state has gathered into camps, put on board ships, sent to foreign shores, if there is not some cooperation between the ge-

ment and the Churches? If the government would use such cooperation, so that the Churches would be denied the opportunity to minister to their members in armed forces, that would be a denial of religious liberty. Some cooperation between the state and the Church is necessary if there is to be religious liberty. It has never been the idea of Americans that the state should not assist religious groups, as long as there is no discrimination in favor of one or the other of those groups. Witness the tax laws which exempt church buildings, the exemption of the clergy from military service, etc. When these favors are extended to all without discrimination, there is no violation of religious liberty and certainly no "establishment" of a religion contrary to the First Amendment.

But the *Century*—and POAUSCS—want the government to be so absolutely separated from all cooperation with the Churches as to make the state in effect a godless government. Therefore they back such attempts as the successful one of the atheist mother in Illinois to have the Supreme Court declare any use of public school buildings for religious purposes (even after school hours) unconstitutional. They find themselves in strange company—this publication with "Christian" in its name, and an organization with "Protestants" in its name—for they are fighting the fight of the atheists and the free-thinkers to make this nation non-Christian by law. They are so determined that it shall be non-Christian that the object of their efforts is to make it anti-Christian. They have apparently forgotten the words of the Lord Jesus, "He that is not for me is against me."

How blind the zeal of the *Christian Century* is can be seen in the intemperate language used in the above quotation: "Religious liberty? Not when it interferes with profits." The claim of these church publications is that they are not for profit, and that it is to the interest of the whole nation—in the building up of the moral fibre of its constituent elements—that they be read as widely as possible. Is the *Christian Century* hoping that some of these denominational publications will be forced out of existence, and out of competition, by higher postal rates? And then at the end the sly insinuation, "Has subsidization had any influence on the product of these publishing houses?" The *Christian Century* would resent it if anyone were to make a like suggestion, that it was not free and independent in whatever it had to say. But if it is "Christian," it should remember to do unto others as it would be done by.

the MacArthur latter

TUESDAY midnight, April 10, President Truman decided to relieve General Douglas MacArthur of all military responsibility in Korea and Japan. Seldom in the history of our nation has such a stinging rebuke been administered to a commanding general.

The effect on the nation was to produce first a stunned and incredulous silence, and then a howl of rage. In the next two days Western Union delivered 125,000 telegrams in Washington. A tabulation of the messages received by Republican Congressmen showed them running 100 to 1 for MacArthur and against Truman. The White House secretariate, in what is probably a masterpiece of understatement, admitted that a "majority" of the messages received there were pro-MacArthur.

As I write this, MacArthur is on his way home. Within a few days he will appear before Congress and review the matters leading up to his dismissal. Until he does so, it would be presumptuous for anyone else to try to defend him. But we do know this, that all his life long Douglas MacArthur has been a man of the highest moral and religious principles; and the revelations of the Ke-fauver and Fulbright committees, the five-percenters, the Kansas City vote fraud, and many other evidences have made the American people ashamed of the moral standards of those in power. In a situation of this kind, it is an instinctive reaction to conclude that those who have always been moral are still moral, and that those whose morality has been open to question have not become saints overnight.

It may be that General MacArthur's position was not unlike that of a conscientious objector. When a man for conscience' sake cannot go along with what his government is doing, he refuses obedience to that government. He knows, of course, that he cannot win in a controversy with the government, and that he will have to accept whatever punishment the courts mete out to him. That he is willing to do, both to keep his conscience clear and to draw public attention to what he considers is wrong in the government's course of action. It may be that MacArthur had come to a similar crossroads, where he was convinced that the government's course was wrong, and he must oppose it for conscience' sake, at whatever cost to himself. As I said, I do not wish to prejudge the case before the general speaks in his own defense. But there have been many in America who have long been convinced that our national policy in the Far East has been stupid, devious and irrational.

At any rate these have been the undoubted consequences of MacArthur's dismissal:

1. A terrific "loss of face" in Asia, not only in Korea and China, but also in Japan, where MacArthur had done such a magnificent job of reconstruction, and where the peace treaty ending the war with Japan is even now being drawn up. If it is our purpose to uphold Western civilization and to win Asia for our freedoms rather than surrender it to the totalitarianism of Communism, no single act could have done more to defeat our purpose than to send MacArthur home in disgrace.

2. A temporary triumph in England. One London newspaper said, "Good old Harry; he always comes across." The British foreign office immediately put forward again its plan to recognize Communist China, surrender Formosa, oust Nationalist China from the U. N. and install Mao Tse-tung's government in its stead. What have we been fighting for in Korea? Why the 60,000

casualties and the 10,000 dead among our American boys?

3. A tremendous dissension in America. At a time when for the safety of America and for the perpetuation of our American institutions it is necessary that we be strong, we are made weak. At a time when we are in greater danger than ever before, there are millions of our countrymen who have less confidence in the integrity and wisdom of our political leadership than ever before.

Anyway you look at it, the dismissal of MacArthur appears to be one of the classic and tragic blunders of all time.

Public Morals

THE HEARING of the Senate investigating committee headed by Senator Kefauver were an eye-opener to the decent people in this country. They revealed how low the moral level of the nation had sunk. Such a condition, where crime and vice flourish in the manner of a government within a government, could not obtain if those servants of the people who are sworn to uphold the laws did not wink at it. The laws are there, but they are not enforced because the law-breakers buy protection and the law-enforcers sell it.

There have always been venal men, I suppose, human nature being what it is. But surely there has never been a time in the history of our nation when bribery and corruption, the use of influence to obtain personal profit, the efforts to get a personal fortune out of the public treasury by legal or extra-legal means have been so common. Is this the kind of nation Lincoln was speaking of when he encouraged us to resolve that it should not perish from the earth? Unless we do something to cauterize our putrifying wounds and recover something of the moral fibre of our pioneer fathers, we shall not deserve to survive. As Goldsmith said,

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

Encouraged by the popular feeling stirred up by the Kefauver committee, church people in various parts of the country have been getting in some shrewd blows at vice and crime on the local level. In Ohio a number of counties have succeeded in abolishing bingo games, even those operated by churches and lodges, on the ground that they are contrary to the state constitution, which says that there shall never be a lottery on Ohio soil. But the gamblers are not without their resources. In Dayton, for example, a group that wanted their bingo game com-

bined it with a quiz program. When anyone made bingo he was asked a quiz question, like "What is home city of the Cleveland Indians?" If he answered the question he was paid off, on the strength of his intellectual achievement, no doubt.

In Columbus an interesting situation developed when the county attorney ruled that all bingo games are taboo and the prosecuting attorney ruled that those conducted by non-profit organizations are permissible. To heighten the confusion Bishop Ready came out with the customary Catholic pronouncement that social gambling is evil. It is well known that bingo games are a constant source of income for many Catholic churches.

In Edwardsville, Illinois, across the river from St. Louis, ministers read a statement from their pulpits which they pointed out that there are too many Protestant church members who condone some kinds of gambling while condemning gambling in general. In Wheeling, West Virginia, a newspaper editorial challenged ministers and civic clubs of the community to take the lead in cleaning up what is said to be a "wide-open town." The ministerial association has accepted the challenge and intends to do something about it.

There is no doubt in my mind that for the good of America the decent people, who are in the large majority, should band together in a determined effort to seize control of government at every level, and wrest it from the hands of the organized hoodlums and racketeers. This ought not to be left to the ministers of a community. Those publicity-seeking preachers who get themselves deputized as law officers and lead raids on suspected vice centers with a gun in their hand or their pocket out of their sphere and do not enhance the reputation of the clergy. Let the respectable lay men of the community take the lead in organizing good-government leagues and let them stay on the job until they get results, with ministers backing them up from their pulpits.

And another thing—any move for good government is not going to get anywhere in particular if we only get excited about it when a senatorial investigating committee puts on a special television show. Good government is a matter of eternal vigilance, of voting at every election, of demanding the fulfillment of his duty from every elected officer, of educating our children in the principles of good government in our homes and in every public school, and, above all, of demanding that every candidate for office of high or low degree be a person of proved moral character. Let it be understood that these things need apply. We can have the kind of government we want. We shall probably have the kind of government we deserve.

High Church Antics

W. F. Hertel

AN OLD FRIEND dropped in to see me the other day just as I had finished reading an editorial in *The Lutheran Outlook* on high church trends in the Lutheran Church. It seemed a coincidence for I had been wondering how the laity would react to this trend when this friend told of the reaction in his home church. While reliving days gone by—I had spent a summer working on his father's farm—our conversation got around to his church. I asked about the life in his home congregation.

"Things are in an awful mess since our old pastor died last year," my friend answered. "We miss him so much; he was with us for over fifty years."

"Well," I said, "it always takes time to become accustomed to a new pastor and his ways. But that ought to work out in time."

"Say, Bill, what do you know about acolytes?" suddenly asked my friend.

"For a moment I did not follow his thoughts then I said: 'Well the encyclopaedia over there says that they go back to the pope's stable boys but . . .'"

"Say no more," he laughed. "Stable boys! Ha, that's about as good a definition anybody could find."

"What brings this up?" I asked.

"We have one of those stable boys back home in our church."

"Many churches have them these days," I said, "although I never did."

"Maybe so, but it's not setting so good with a lot of our people. Come to think of it, this stable boy is the start of all of our trouble."

"So trouble has come to your church also? You always seemed to be such easy going people back there."

"That may be our trouble, we are too easygoing. If we had taken a stand when we got this acolyte perhaps we would have been spared our present mess. I had better tell you about it."

"When father died I was elected to fill his place as deacon and have held that position ever since, over forty years. For a long time now I have been senior deacon. For a good many years it has been my duty to light the candles on the altar each Sunday before services. I always did that about ten minutes before services started so as not to disturb the folks who like to sit quietly in church for a while before the services. Now on a Sunday morning after our pastor had returned from conference he was in the back room getting ready to go out and light the candles when he told me that I no longer need do that. When I reminded him that it was my duty as senior deacon to light the candles he told me that this was now changed, we were to have an acolyte like all the big city churches. Not wanting to start anything and because for the moment I did not remember that acolyte was only a fancy name for altar boy I went into the church and

sat down in back. Then the prelude began and everyone was wondering what had happened to me, had I for the first time in many years forgotten my duty? In a moment they had something else to wonder about when this lad came out dressed in a white robe and lighted the candles. Then at the close of the service the same thing happened. The organ played softly while the lad came out, bowed to the altar and put out the candles. Our congregation usually stands for a moment in silent prayer after the doxology but I am afraid little praying was done that morning, in fact I wonder how much we got out of the whole service or many of the services since for that matter. However there was plenty of talk after the services and during the week. For years it has been our custom to bring up any contemplated change before the congregation at the quarterly meeting. A vote was taken and everybody abided by it, so it perhaps was not so much the acolyte that caused the trouble as the way we got him. But we are an easy going people and for years have been taught to look up to our pastor so nothing came out of all the discussion. Then maybe the preacher was right and we have been in a rut.

"Before we made up our minds about that something new came. A few weeks later our candle sticks were gone and a pair of five armed candelabra stood on the altar. The bulletin for the day had a notice that they were a welcome gift since the old ones had served their purpose. It seems that city churches no longer had them. You remember those tall candle sticks. Our people think a good deal of them because they have quite a history. Most of our fathers came from the same church in the old country. When they built their first church they wrote back home and asked for something for their church to remind them of home. So the mother church took the candle sticks from their own church and sent them on to us. They have been on our altar ever since—now they are kicking around in a closet.

"That service again was a total loss as far as we were concerned. Those candle sticks mean a lot to our old folks. After the services some of them went back to the sacristy to speak to the preacher but he did not have time to listen. He said he would discuss it later on but up to now that time has not yet come.

"At first that stable boy just came out, lit the candles, and went back to the choir room, but after a few Sundays he sat down in the chair reserved for the guest speakers at the side of the altar. When the ushers came forward for the collection plates the lad handed them to the preacher who gave them in turn to the ushers. When the plates were returned with the offering the pastor gave them to the acolyte who put them on the altar. Now at baptisms he stands beside the pastor and holds his books. Some Sunday I expect to see him have a gong like our Catholic neighbor down the road. You know

how they do it, the altar boys whang the gong and the people kneel, then he whangs it again and they get up. Come to think of it, that may be just what we need. For eighty years we used the same Common Service exactly as it is in the hymnbook so we got up and sat down at the proper time automatically. Now our services are so changed and mixed up and never twice the same that we are lost. Now the preacher waves us up and down. He reminds me of the brakemen down on the Milwaukee railroad. Our preacher says we got to change things around so the services do not get monotonous. Wouldn't it be terrible if God became bored at the monotony of our confession of sin each Sunday and would refuse to forgive us? Well, maybe we ought to get our acolyte that gong so we would know what to do in church.

"Another time preacher came home from conference with a new idea. Our pastor always came to the altar for a silent prayer during the prelude. But on this Sunday there was a change. We had just finished singing the opening hymn before he entered the church through the door which leads from the sacristy to the main auditorium and went to the first step which leads from the main floor to the altar room. There he began reading the service from the place we deacons usually conduct the lay services when our pastor was absent. Since only ordained pastors are allowed to officiate from our altar we at once began to speculate as to what had happened to him, but when he reached the Introit he went up to the altar. Still that was only half of the mystery for in place of the usual robe he wore a white one like the acolyte. This new development which we again put down to a change of style in the city churches had not yet settled when a final explosion shook our church to its very foundation.

"It was a communion service. Just before the distribution the pastor made an announcement. He said that from now on, to avoid confusion, the deacons were to usher the people to the altar. There never had been any confusion since we always went up, pew by pew, in an orderly way. But that was only half of the announcement, the other part was that we were to bow to the altar when we came to the communion rail. He said that we were to show our respect to the body and blood of the Lord there on the altar.

"Do you remember that in our church the church council in a body always communes first and that the senior deacon leads the way? On that Sunday I just stood there too stunned and angry by that announcement to move. All of the vestry stood there looking at each other, that was not what we had been taught about

the Lord's Supper. But before we could make up our minds what we intended to do the pastor turned back to the altar and put down the plate (some claimed that he slammed it down) and covered the communion wafer. After the benediction he ordered the congregation to remain after the services.

"That meeting was not nice. Pale in anger the pastor demanded to know why we had not come forward to receive communion since we had announced our intention to do so. Turning to me he said that since I was the senior deacon perhaps I would supply the answer. So I told him that his sudden announcement had made me angry and unfit to attend. 'And what was wrong with my announcement?' he asked. I told him that we had learned that only by eating and drinking in faith was the bread and wine changed to the body and blood of Christ. Without taking the trouble to answer me he asked sarcastically if anyone else had any remarks to make. An old lady piped up and said that if we were to bow to the body and blood we must bow to those who had already received the bread and wine. The preacher snapped at her: 'That is sacrilege!' And the old lady snapped back: 'At least it is not Catholic.' By then the pastor found it hard to control his anger and turned to leave. At the sacristy door he turned and said: 'You had better make up your minds who is to be your leader, I or these pig jockeys.'

"After he was gone we decided in an orderly way to ask the district president to come and settle matters. My wife and I had this vacation planned for some time so we left before the investigation took place so I don't know how things turned out. I hope the president can get the mess straightened out; seems queer that a church can stay along in peace for so many years and get into such confusion in six short months. But then we did not have one of those Pope's stable boys in the days gone by.

We vestrymen got quite a kick out of that "pig jockey" even though we have no desire to run the congregation. Then again with present prices of hogs I wonder if it was quite the insult he intended it to be. However, that is not the point in our trouble. As we see it our pastor is following a trend which we have been told is called high church. That is his privilege and we certainly have no desire to tell him what he should or should not believe. Our only objection is that we are forced to go with him without our consent. Maybe this high church way is nearer the original church but to us pig jockeys it looks nearer the Catholic.

Anyway, we don't like it, none of us, any of it, not even the stable boys.

Sanctification - - Applied Faith

S. J. Strandjord

IN PREACHING God's Word let it be frankly understood that we are preaching doctrines, the doctrines of the Word of God; that we have a personal creed and that we expect our hearers to have a creed. Let it be clearly understood that the doctrines we preach present what the Bible teaches; that they are not mere imitations of human precepts for correct conduct. Our interest centers in what GOD TEACHES. Let it be clearly understood that the doctrines of the Word of God are not mere principles, dogmas or opinions recorded in a book for mere objective study, or for mere contemplation, or merely a guide to formal action, but that the Holy Spirit would make the doctrines of the Word of God vital to every phase of human life, spiritual and physical. II Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." When we so preach, our preaching has Divine authority. Doctrine is that which is taught or set forth for acceptance or belief. Dogma emphasizes a doctrine with authority. We preach not with the authority of men, or even of the Church, but we are called to present doctrine with authority from God. In so doing we use human language. To be effective we must have a working knowledge of two vocabularies—one the vocabulary of the layman; the other the vocabulary of scholars. We do not preach to be admired by men, but that the great truths of the Bible may be presented to our congregations in such a way that men may understand. Let there be beauty of language, but let our language, to the best of our ability, be the language of simplicity. We must use some words, of course, which are not common to everyday usage, but let us prayerfully seek to make their meaning clear. Even though commonly used in confirmation instruction, I fear that among vaguely understood words we may include such terms as regeneration, justification and sanctification. We must constantly refine our terms, especially since men with false doctrines also use Bible language in presenting doctrines which are not the teachings of the Word of God.

In considering together the doctrine of sanctification I would like to ask you to think of yourselves as laymen being reminded, once more, of what sanctification is and of the significance of sanctification to a child of God. Notice the words I used—the significance of sanctification to a child of God. Sanctification takes place *in and with* a child of God. Sanctification begins the moment a sinner becomes a child of God. We cannot speak of sanctification before we become God's children, because it is the reborn man that is being sanctified.

Reborn man must be sanctified because the new man is not born into pleasant surroundings, but into a heart which still retains its sinful desires and evil inclinations, and if reborn man, though endowed with new spiritual

powers, were left to himself the new life would soon perish.

Sanctification, as we speak of it here, does not deal with the regeneration of man, but with the preservation, growth and progress of the reborn man.

Reborn man is also a justified man. Since he is justified in Christ, his righteousness cannot be improved upon. In justification we cannot speak of progress or of growth. That is always perfect in Christ and that which is perfect cannot be made more perfect. Sanctification is an act of the Holy Spirit in man and since this is in man we can speak of progress and growth, but we must always bear clearly in mind that such growth in sanctification is not growth and progress in justification. Justification stands alone as an act of God, an act in which God looks upon us in Christ Jesus as though we had never sinned. In the language of our explanation, Sverdrup's, Lund Edition (Q 218) "That God by grace imputes Christ's righteousness to a penitent and believing sinner; and that God acquits him of sin and its punishment, and regards him in Christ as if he had never sinned."

Just for simplicity, we might make use of a little problem in arithmetic—one plus zero equals one. Let one stand for Christ and His righteousness. Let zero stand for the sinner justified in Christ; not in himself. The answer is correct. The answer is correctly *one* which stands for the righteousness of Christ. But man by nature is prone to seek some other sort of justification—perhaps only to a degree, but no matter how little it may be, the problem becomes not one plus zero, but one plus something else; something man adds to one and the answer is no longer correct. You can not add one plus something else and still have one as an answer. It will be the righteousness of Christ plus something added. The something we add could never be perfect and by our addition perfection is destroyed. Only so long as you and I are content to be zeros will the answer be correct. Only so long as we are willing to be zeros will we have the full assurance that we are perfectly righteous before God. Thank God that no man can have more of Christ's righteousness than I, but all who believe on Him have perfect righteousness in Him (Luther). This sure faith that we know we are completely justified in Christ gives joy, security and stability to the Christian who is seeking after holiness; who in the struggle of sanctification knows that in himself sin still clings to him. In striving for a more sanctified life the reborn man does not have to question his righteousness before God—his righteousness is in Christ. In any discussion of sanctification we must not forget that it is the reborn man, completely justified in Christ in whom sanctification takes place.

The reborn man is a man of faith. In himself he is a sinner, always a zero, but in Christ assured of justifica-

tion full and complete. This gives blessed assurance to the child of God.

Bearing in mind that we are dealing with reborn man we note that by the grace of God, God now works in the new man and *with* the new born man, but now there is a distinct difference to be noted. Before man is born again it is God who acts; now it is the new man that works with God. The Holy Spirit works in him and he works by the Spirit. Now we can speak of cooperation. However not in any sense that man by his own strength labours as an equal in the work of sanctification. It is by God-given powers the reborn man cooperates with God in the daily renewal—in the conflict with sin—in the battle with sin; with the devil, the world and his own sinful flesh.

The reborn man is like a *tree planted*, not a tree which comes by accident (Ps. 1), but as a tree planted by God, justified in Christ, he now produces fruit. The planted tree produces fruit *because it sinks its roots into the living water; without the living water the tree dies*—produces no fruit. Nevertheless we note it is the *planted* nourished tree which produces fruit. So God gives to the saved sinner powers to fight the battle of sanctification. The saved sinner “denies himself, fights against the devil, the world and his own flesh, increases in love to God and seeks in all things to do the will of God.” (Sverdrup, Q 231) In so doing he bears *fruit to the glory of God*.

The saved sinner's faith is now to be an *applied* faith. It is to be the applied faith of a man made free in Christ; *not free to do nothing*, but free to take up the battle of sanctification against the devil, the world and his own sinful flesh. But not only free to fight against evil, but also free to serve without fear the God of our salvation. *This is applied faith*. By the application of faith with all its attendant powers there is preservation of faith, growth and progress in sanctification. *Sanctification is applied faith—*

1. To our souls.
2. To our bodies.
3. To things material. We may call this stewardship—stewardship of all the material things with which we work, make our living or simply things we enjoy. Under this we also include stewardship of our material blessings as we use them for the work of the Church. Christian stewardship is an important part of our sanctification.

4. Faith is to be applied as we meet our fellow men.

Again we are to be reminded that in all these phases of applied faith, in so far as our justification before God is concerned, we are still zeros.

I have placed the spiritual life or the soul life first in importance. In considering sanctification as applied faith in the growth and preservation of spiritual life, the putting on of the new man, the struggle against sin, we are not working out our own salvation—our justification. We are still zeros before God. We have nothing whereof to boast, but *saved in Christ* we rejoice that the new man with powers from God may grow in spiritual life and increase in love. In order that we may know more

of the blessedness of increased spiritual powers we must make proper use of the *Means of Grace—Word and Sacraments*. These are the means whereby the Holy Spirit works sanctification *within* us. Then also by meditation and prayer; by contemplation of the glories and attributes of God our souls are to be nurtured.

Our people must be reminded that there can be no growth in spiritual life when men do not hear and keep God's Word in their hearts, when the sacrament of Holy Communion is neglected, when men attend church only occasionally, when prayer is neglected and when meditation and contemplation are not practiced. All this belongs to the application of faith to our spiritual life. In neglect of such application we hinder or shut out the Holy Spirit's work in us for the preservation, growth and progress of spiritual life within us. Then it cannot be well with our souls. We dare not fail to remind our people that where spiritual life ceases to grow, spiritual death follows.

Not only are we to apply faith to our souls, but we are also to apply faith in our attitude towards our bodies and in the use of our bodies. Jesus loved the whole man, body and soul. We cannot be sanctified before God and be indifferent to our bodies. Not only the redemption of our souls, but the redemption of our bodies is also the will of God. Not in the sense that sinful flesh is to be saved; that the Old Adam in us is to be saved, for in this sense the flesh must die, but even as the soul is to be saved in Christ so also the body is to be raised in glory.

Romans 12:1: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

I Corinthians 6:20: “For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” This belongs to the saved sinner's sanctification.

Not long ago I read in one of our popular magazines of two celebrities. One apparently did not like the other. He asked, “If you had to do it over again would you fall in love with yourself?” An *inflated ego* was undoubtedly referred to. I do not rise to the defense of pride and conceit, but the remark, mean as it was, set me to thinking. Is it not proper, *rightly understood*, to fall in love with ourselves—with the soul and mind and body that God has given us? Are we not to love our bodies as gifts of God and to respect our bodies and to use our bodies as gifts of God? Faith must be applied to our bodies as well as to our souls. As faithful pastors we must remind our people that when we cater to the lusts of the flesh, by drink, immorality or by any other sin and vice we do not truly love our bodies as gifts of God, but we destroy our bodies. By abuse of our bodies, by catering to evil lusts we do not carry on the struggle of sanctification; we do not apply faith in the presentation of our bodies as living sacrifices unto God. It is not God-pleasing to despise our bodies. We are to value our bodies and use them as gifts of God. However, in presenting our bodies as our reasonable service unto God

must guard ourselves against selfrighteousness. The service of our bodies is a service we owe to God who has freed us from sin. Assurance of our salvation is not found in the work of our hands, *but in Christ Jesus*. Though we present our bodies as living sacrifices unto God, our righteousness is still as filthy rags and though we give mind and body to Christ our righteousness is not *in Christ*. We are still the zero in the problem; one plus zero equals one.

Not only our souls, minds, and bodies are to be sanctified in the service of our Lord, but in the sanctification of a child of God the proper attitude toward and the proper use of material things become very important. Faith is also to be applied to things material.

R. H. Tawney, in his book *Religion and the Rise of Capitalism*, mentions that a statesman of the early nineteenth century, in voicing his objections to clergymen who wished to apply Christianity to economic and social institutions, protested, "Things have come to a pretty pass if religion is to interfere with private life." We must warn our people against such an attitude. Surely if faith means anything at all it must be applied to our business. The business man cannot serve God by separating his business life from his religious life. In such an atmosphere spiritual life must die. We need not be experts in economics, nor need we be production experts, but in preaching God's Word for the sanctification of our people it is our duty, as ministers of the Word of God, so to teach that our people may know that when a man becomes a Christian, when a man becomes a saved man, he must not be indifferent to the will of God in his attitude towards things material.

This fact is illustrated in the story of a cowboy who became a Christian. He was asked, "*Now that you are saved, what are you going to do?*" Notice the words, "*Now that you are saved.*" The cowboy answered, "I am going out to brand some steers and do an honest day's work for my boss." He did *not* say, "I am going out to brand some steers and do an honest day's work for my boss *so that I may be saved.*" No—he was saved. But since he was saved—his life must be a different life. He must apply his faith to his work. The reborn man must apply his faith in his attitude toward things material and his calling in life. This belongs to sanctification.

The same applies in preaching to farmers among whom many of us work. We need not be experts in agronomy, but we do have the responsibility of reminding our people that faith is to be applied to the way in which we use the land on which we live. The Christian is a steward of the things that God has given him for his use and if he misuses the land, or by his neglect, or because of greed or selfishness wastes the land on which he lives and works, then he is guilty not only of waste but of robbery. His stewardship of land is a responsible stewardship. Surely the reborn man's faith should reveal itself in his attitude towards all material goods and lands given to him *for his use*. If this is not a part of his application of faith in service to the Lord, then he is an unfaithful steward. The statement, "Soil erosion leads to

soul erosion," is not without basis. In preaching to farmers we are not to pose as agricultural experts, but we dare not forget that here also Christian stewardship requires the application of faith to things material.

It follows naturally that if faith is to be applied to our use and to our enjoyment of things material then also the use of things material for the advancement of God's Kingdom on earth is an essential part of Christian stewardship—a definite part in the application of faith to things material. Offering to the Church of God has always been a part of the service of God's children; not as a part of man's regeneration or justification, but a reasonable service rendered by the reborn man to the God of his salvation. In the redemption and justification of man, despite all services rendered and despite all offerings man is still a zero. The problem still reads—one plus zero equals one. However the more we bring our souls, minds, bodies and all things material into the service of the Lord the more we drive out our sinful lusts and desires, the more we shall know God's love and the more fully we shall appreciate the glorious privilege of *Childlike Service*. Faith that bears fruit lives. Faith, not applied, does not bear fruit for the good of soul and body or to the glory of God. Spiritual death becomes inevitable.

But if it is important to apply faith in our attitude and in our use of things material, then surely it is more important to apply our faith in our attitude towards others, towards men and women both good and bad for whom Christ also died. God who first loved us, who has regenerated us and who has justified us and who by the Holy Spirit has worked sanctification in us—He also wants His love to flow out from us to others—to men and women whom we may help both at home and abroad. Let not the lesson of the good Samaritan be lost upon us. Faith must be active towards others. Strange as it may seem, the more we apply faith in love toward our fellow men the more we have. In being instruments in the hands of God for the salvation of others we ourselves grow. As we, in behalf of others, give of our prayers, of our material things, wealth and money, we ourselves increase in faith and love. But if we fail to apply our faith in our relationship to others, we shrivel and die. "For as the body without the spirit is dead, so faith without works is dead," James 2:26. Not that we are regenerated and justified by our works, but without sanctification the reborn man dies. Bear in mind that it is the regenerated—reborn—justified man that is to be sanctified and let us not forget that this is also the work of the Holy Spirit even though reborn man labours in his own sanctification. It is *not by natural gifts*, but by God-given gifts, new powers, that he applies his faith. God gives us, as newborn men, the gracious privilege of working with the Holy Spirit in the application of our faith, in our sanctification.

God, Himself, has planted us as trees by living water. But let us not start bragging about what nice trees we are, forgetting that only as planted trees draw their strength from the living water, only so long will they grow and produce fruit. So also in applying our faith to

ourselves, our souls, our minds, our bodies, things material and to our fellow men we must not forget *our production is of God*; the work of the Holy Spirit in us to the glory of God. „Dig Gud til aere og os til gavn.” We dare not draw away from the spiritual fountains of Word and Sacrament, by which the Holy Spirit worketh in us both to will and to do; by which He sustains faith, our spiritual growth in true sanctification. Let us labour with the assurance that He who Himself hath begun the good work within us will fulfill it until the day of Christ Jesus. By His Grace we can serve the Lord with *gladness*, with joy, with confidence, for our redemption is of the Lord, in Christ Jesus; our *justification* is in Christ Jesus. Thank God the problem still reads one plus zero equals one.

Every day God comes to us with the invitation and the promise, “Come, for all things are now ready.” What a blessed assurance this gives us. Even though the battle of sanctification against sin must go on as long as we live and though we with Paul must confess, despite all prog-

ress, “For the good that I would, I do not; but the evil which I would not that I do,” (Romans 7:19), *still our justification before God is sure*.

Despite all our efforts at sanctification, salvation is in Christ Jesus and in Him alone, but is it not good to know that even though we are saved by grace, still we shall have a reward; not a reward based upon the perfection of our service, but out of the fullness, the riches of our heavenly father's love. God says, “Rejoice, and be exceedingly glad; for great is your reward in heaven” (Matthew 5:12). Again, “Godliness is profitable for all things, having promise of the life which now is, and of that which is to come” (I Timothy 4:8).

In thinking of our reward let us not forget the story of the labourers in the vineyard—by grace they were called. By grace they laboured. By grace they were rewarded. Only they who demanded payment according to the valuation they themselves placed on their labour heard the words, “Take that thine is, and go thy way” (Matthew 20:14).

Present Trends in the Unity of the Testaments

C. Umhau Wolf

Introductory Background

THE RECENT TRENDS in the theological study of the Bible, especially the Old Testament, are significant in themselves.¹ The crisis of the age, the sterility of literary criticism, the conserving effect of archaeology, neo-orthodoxy, and other forces have contributed to this reemphasis upon the theological significance of the Testaments.

Theology is a large field. A major shift has taken place in a basic area and the final results are not in as yet. The basic Christian conception of the unity of the Testaments is under restudy. The New Testament itself assumes this type of unity with some 500 quotations and allusions to the Old.² Perhaps Matthew and Hebrews emphasize promise and fulfillment more than the others, but even Paul, John, and Revelation are replete with analogies, quotations, interpretations, and word plays. The early Christian Church followed the New Testament in this emphasis on unity.³ Except for Marcion, whose views were pointedly repudiated by the historic church, the unity of God and the unity of His testaments was never questioned. After the Marcionites had been disposed of, the Augustinian formula was accepted. It is variously phrased: “The Old is patent in the New; The

New is latent in the Old” or “The New in the Old is concealed; the Old in the New is revealed.”

Not until a more modern age of reason and *Religionsgeschichte* followed by the acceptance of evolution as a basic assumption in the study of religion, did Schleiermacher and Harnack revive the problem. To them the fact that Jesus was a Jew was merely an historical accident, and the New Testament was not basically Jewish in its background. Much of nineteenth and twentieth century theology was influenced by this point of view. While only a small segment was aggressively anti-Semitic and Anti-Old Testament, by subtle neglect the unity of the Testaments became a lost dogma for many. Even today among orthodox Lutherans, pastors prepare their future seminarians both by direction and by indirection against Hebrew and the Old Testament as part of the Christian revelation. The hymnals of many of the American Lutheran organizations have extirpated the Old Testament lessons from the pericope selection.

Today there is a strong, recognizable trend to reemphasize the unity of the Testaments. “The New Testament related more closely to the Old Testament than to Judaism and the apocrypha” (Denton). “Old Testament is not merely preparation for but part of the Christian revelation.”⁴ “The same God brings the same salvation by the same Savior through the same actions.”⁵ This

¹ Smart, “Death and Rebirth of Old Testament Theology” *Journal of Religion*, Jan. & Apr. 1945. Denton, *Preface to Old Testament Theology*, 1950.

² Tasker, *The Old Testament in the New*, 1948.

³ Grant, *The Bible in the Church*, 1949.

⁴ Philips, *Old Testament in the World Church*, 1947.

⁵ Marsh, *The Unity of the Testaments*, mimeo WCC Study Department, 1950.

others insist that this unity is no mere accident of history but part of God's providential plan of salvation. These all agree that the mission fields cannot substitute Upanishads or Confucius for the Old Testament and that a course in logic and history of philosophy in an American university is a poor substitute.

As a unity of the Old Testament is implied even by the best liberal critical understanding of the "final redactor" editor, so likewise unity is implied in canonicity. There are many facets to this approach to unity. A scholar may be involved in one or more since they are not mutually exclusive.

APPROACHES TO UNITY

1. Vocabulary

Deissmann long ago proved that there was no such thing as "Biblical Greek" but that most of the words appeared in the papyri, and together papyri and New Testament formed the koine. Yet today his treatment seems a bit cavalier and superficial. There are in all words connotations and usages as well as denotations and roots. Kittel's *Wörterbuch zum Neuen Testament* began with this emphasis on the Hebraic connotations of Greek words. About seventy-five per cent of the articles in the five volumes so far published follow the emphasis as outlined by Kittel in his initial lectures at Cambridge. Richardson's new *Theological Word Book* takes a similar point of view in many articles. The older work of Dodd, *The Bible and the Greeks*, did much to stimulate New Testament study in this field. Snaithe's *Distinctive Ideas of the Old Testament* lays the groundwork for further study in testamental relationships.

Even if the Gospels were not originally Aramaic as Smza, Black and Torrey suggest, their milieu is not Hellenistic Greek but Palestinian Judaism. Paul's training was likewise that of a "Pharisee of the Pharisees," the least Hellenized of the educated Jewish sects.

A few examples lightly treated will suffice to illustrate this approach to the unity. *Ekklesia* in the papyri and general Greek is a far cry from a religious gathering. But in the LXX it is almost consistently used for the Hebrew *q h l*, the people of God assembled before His tabernacle or temple to hear His Word. Even the consonantal assonance may have influenced the choice of this word in the New Testament for the people of God. *Christos* is absurd in Greek but with the connotation of *Meshiach* reunites the Testaments. Johannson in *Parakletoi* and Ringren *Word and Wisdom* suggest that the Scandinavian school is busy in this approach also. Even *Logos* in John, supposed by many to be the worst (or best) Hellenism is said by Dodd to be "not primarily Greek or Philonic, but the Word of the Lord." So also truth and faith are less Greek concepts in metaphysics than Hebrew realities in history. This type of study has inexhaustible riches in store for the honest philologist and theologian and would affect much of our systematic theology.

2. Doctrine

The New Testament theologies are just beginning to apply the results of earnest vocabulary study to their writings. So Bultmann's *Theologie des Neuen Testaments* suggests that the New Testament doctrine of man is the same as the Old Testament unit of vital power (following the pioneer Old Testament scholar Wheeler Robinson and the latest thorough study by A. R. Johnson). Cullman in *Christ and Time* basically reinterprets the New Testament categories of eternity and history on the basis of the Old Testament significance of divine providence in history and divides all history into ages and aeons a la Luther and Nygren. T. W. Manson recently explains the Son of Man in the New Testament as canonical Old Testament: "We have no reason to believe Jesus was aware of any other Son of Man than Danielic" (Charles and Otto to the contrary notwithstanding). Nygren says that Christ is only to be understood as He who was to come. Hormadka writes "The universality of Christ rests on the universality of the God of the Old Covenant and on the essential validity of the history of Israel."

Much Christian doctrine is purely Old Testament. New Testament silence does not signify disagreement or development away from but basic assumption. So the doctrines of Creation, Providence, Covenant, History, Inspiration, etc., are largely informed by the Old Testament.

3. Heilsgeschichte

The credo of the Deuteronomist, whoever he may be, is that God saves His people. This is also the credo of the early Church: "Blessed be the Lord God of Israel who hath visited and redeemed His people." The kerygma of the apostolic Church is so developed by Dodd in his *Apostolic Preaching*. Moeller, Von Rad, Noth and many others, primarily Old Testament scholars, take this approach to the unity of the testaments among Germans. Philips, Rowley, and Wright do the same for the English speaking. Otto Piper in his theological notes on the Bible emphasizes this aspect of the unity of the testaments. The saviors of Israel: prophets, priests, kings, judges, angels, etc., find their highest fulfillment in the Savior Christ Jesus. "O fools and slow of heart to believe all that was written"—"This day is Scripture fulfilled in your ears." Weiser in his *Theologie des Alten Testaments* says, "Faith in Christ directs us to the Old Testament because only in the dimension of faith will God as the midpoint in *Heilsgeschichte* in the Old Testament and in our life be recognized."

In this view, one thing distinguishes Old from New. In one point are Christians different from the men of faith in Israel and from those waiting for the consolation of Israel. The goal of *Heilsgeschichte* is not hidden from us: Christ is revealed.

4. Re-interpretation

There are many varieties of the reinterpretation of the Old Testament. The Scandinavian school is largely emphasizing the cultic. An ancient cult is gradually re-

interpreted and separated from the cult act until it is almost as new Interpretation. E.g., the Royal Psalms were first cult Psalms for the King God and then connected with Kingdom events. But with the disruption of rite and cult, the Psalm becomes eschatological.

The reinterpretation and reuniting of Messianic strands is emphasized by both Rowley and Manson. Prophet, priest, king, suffering servant, son of man are all different aspects of a similar hope in Israel. It is doubtful if these were ever united until Christ. Bentzen emphasizes the fluid concept even of the suffering servant idea itself. Whether originally Isaiah, Zerubbabel, the remnant or a Messiah, it is finally revealed in Jesus. Craig is often misquoted about the absence of the suffering servant idea in the New Testament, when he was speaking only of its absence in Paul.

The liturgy of the early Church is a reinterpretation of the liturgy of synagogue which is in turn a reinterpretation of the temple worship and perhaps ultimately of Canaanite worship à la Engnell. Dodd sums this up for us, "The first approach to the unity is the recognition that the different parts have their origin in the life of a community conscious of a continuous history."

5. The Mystical Revival

Largely an Anglican movement symbolized by Pythian-Adams and Hebert, the mystical revival seems to many of its critics a return to allegory. There is a re-emphasis upon analogy and typology. The Book of Hebrews and a few Pauline passages support this point of view although it is not too popular. The use of the Shekinah and Presence in the Gospel of John seems to be quite probable and we have these scholars to thank for this new angle of vision. This school of thought is sometimes called pneumatic or spiritualized exegesis. Pythian-Adams in *People and the Presence* says, "In the Old Testament and nowhere else Paul found the explanation of the life and work of Christ."

6. Identity

There are some who seem to be about to gloss over the difference between the testaments. Proksch begins his theology, "*Theologie ist Christologie*" and yet he is writing an Old Testament theology. There seems to be little difference between the medieval church and these of the twentieth century. Visscher quotes Luther "The Old Testament is the swaddling and the cradle of Christ." Visscher's *Christzeugnis* is a running commentary on various books of the Old Testament christologically interpreted. He owes a great debt to the great champion of orthodoxy in the last century, Hengstenberg. Even more than the mystical revival, this school of thought

emphasizes typology and allegory although Visscher denies it. The orthodox view of the full-grown Trinity in the Old Testament is part and parcel of this approach. "The history of Israel is pregnant with promise."

CONCLUSION

There is much to be found in all of these approaches which will lead to an eventual synthesis. Rowley would remind us that truth is seldom a circle with a single focus but is far more often the ellipse. Minear speaks of the perspective of the eyes of faith. Weiser reminds us that the Bible is not a logical scheme or a paradigm.

To be sure there is today less contrast and conflict between the testaments. There is less misunderstanding of the significance of Law and Gospel. It was the love and grace of God which gave the covenant and continued it in truth or faithfulness. No longer are theologians disturbed by the seeming contrast between the Father of the Old Testament and the Father of Jesus Christ. The same God of our fathers, says Peter, sent Christ. The same God is actively saving in history. If the Exodus is the keynote to Old Testament faith, the resurrection is a similar historical key to the New. For both testaments history is vested with absolute significance. This statement alone would separate the New Testament from the Greek world. The Swedish scholar Linton says, "The God acted in the Old Testament, He acted in the fullness of time." This biblical theology under any of the present approaches is not a record of man's continuous search for God but of man's flight from God's active and gracious self-disclosure. Nygren says, "The Gospel is not an idea but the strength of God." The New Testament is not to be understood without the Old Testament. The Old is incomplete and abortive without the New.

Yet this unity does not mean uniformity. God is active and living. Beneath the differences there is a fundamental unity. Today it is not enough to say with G. H. Smith, "What was indispensable for the Redeemer is indispensable for the redeemed." The Old Testament still mediates to us the Redeeming God. The Old Testament is Christian scripture which has permanent significance for the faith. The Christ can only be interpreted as He who was to come. The difference lies in the Cross as the mid-point in history. In the Old all looked forward and that forward-look informed the whole. In the New age all look back to the Cross and find salvation. S. A. Cook said, "The Bible is an indivisible whole and to rest content with either the Old Testament alone or with the New Testament alone is to lose the real inwardness which makes the Bible the most remarkable book in the world. Search the Scriptures for they are they which testify of Christ."

Lutheran Attitude Towards Protestantism

Theodore Meinen

LET ME PREFACE this paper with a few general observations to sketch in the historical background and to outline briefly some of the theological currents and cross-currents within American Protestantism. Since the days when "lower criticism" emerged as "higher criticism" the problem of the Protestant world has been largely and acutely theological; and when "higher criticism" with its theological and philosophical consequences ascended Protestant pulpits the problem became ethico-moral as well. From our orthodox point of view both are guilty, but practically speaking, it is quite a different thing when the theorizing unbelief of the study or the classroom becomes the practiced unbelief of the liberalistic pulpit, for when once the Scriptural truths are, by the pulpit, no longer held as absolute or any longer proclaimed to the pew as absolute but merely as relative, then the destructive force of unbelief comes to the grass roots level and the piety of a nation and the moral life of a people is in jeopardy. No abstract idealism nor any kind of man-asserted humanism can save a church or a people from moral corruption, since mere relative truth has no soul-saving or life-renewing power.

A liberal church has no longer any message worth listening to.

1. As we look out today upon the age of American liberalism, no amount of typically American activism within the church—past and present—can hide the sorry, sordid, confused, trifling, lost-in-the-night impotence of liberal Protestantism.

This somber scene was not entirely lacking lighter colors. The Christian Student Missionary movement near the turn of the century almost emptied some of the class rooms of some of our great universities and peopled many foreign mission stations with men and women of enthusiastic idealism worthy of a great cause—the great Doniram Judson and Hudson Taylor in the lead. But in the main they carried no greater gospel than the social gospel of Walter Rauschenbusch. 2. The vast effort of the Inter-church World Movement in the late teens and early twenties of this century brightened the scene just a little by its very failure, for in failing of its purpose it was revealed that not all sections of Protestantism were willing as yet to join in a creedless, confessionless Super-church.

3. The blazing Fundamentalism-Liberalism controversy simmered down at last to a stalemate, but the modernists retained the full rights of domicile in their respective denominations and the faith of the Church became merely the belief or unbelief of the individual. But since it is patently impossible to have a wholly creedless Church, the confession required was reduced to an irreducible minimum—a belief in the divinity of Christ, though even this was open to every kind of private interpretation. That was the absolute and deepest defection

of Protestantism when the liberalism of Ritschl, the philosophy of John Dewey and the scientific belief of Sir Wm. James determined for a modernist Church the ultimate content of faith. Indeed, "die Toten reiten schnell"—the dead ride fast.

4. The so-called Oxford Group movement—(Buchmanism), despite its often ridiculed tea-drinking, club atmosphere and the Moral Rearmament movement headed by Sir Austin, almost synonymous with it, despite its upper-level appeal, were serious attempts on the part of lay people, often without the benefit of clergy, to find some sweet waters of divine pardon and mercy in the desert of a perverted liberal Protestantism which had denied the fact of sin but had been unable to rule out a blasted past and an awakened conscience, which had denied the possibility of salvation but could not deny man's felt need of it.

Now in recent years several factors, some more patent than others, have combined to shock liberal Protestantism, or at least a portion of it, into a sobering realization that its fundamental problem was not philosophical or scientific or economic, but that it was indeed theological; and it dawned at long last upon many liberals in the Church that, unless it addressed itself seriously to this problem, it could not survive as a Church. Dismayed by the irreligious and anti-religious fanaticism of totalitarianism and some of its demonic manifestations, and horrified by two World Wars within the space of one generation, and frightened by the almost total moral anarchy evident everywhere, liberalism seems at last, in part at least, to have come to itself. Moreover, it has felt itself doublecrossed by a philosophy and a science in which it trusted. It had seen mental, moral and spiritual confusion spread until all direction seemed to have been lost and all life's purposes lost sight of. Even the best gospel of the purest and most idealistic humanism was seen to have failed in every realistic and practical solution of the problems of the individual and of society. Faintly it heard, out of the deep, the cry of a despairing race.

The only answer it had to the universal longing for security was the promise of an insecure social security; to the world-wide hunger for peace it could offer only a quasi-peace under the threat of an atomic repetition of Hiroshima and Nagasaki; to the weariness and despair of our age it could only predict more of the same without any deeper compensations or hopes of any kind.

It had at last dawned upon a section of the liberal church that fundamental to the needs of man is not any kind of reformation or reorganization or reorientation or revaluation, but a Redemption—a divine Redemption, coming from out beyond time and space into our lost finiteness, or, to put it differently, what seemed to be needed was an old faith in an old fact in an ancient world for all generations.

Just how clear this will become to all parts of liberal Protestantism only the future can show. Just how far these former out and out liberals will come on the way of the prodigal to the Father's house is still problematical and whether or not they can regain the trust and confidence of the men and women in the pew remains to be seen. From the point of view of the orthodox, their former conduct was treason to the faith once delivered to the saints.

What is the present situation within American Protestantism? Theologically it is divided four ways: liberalism; neo-orthodoxy; fundamentalism and Lutheranism which latter I choose to regard as orthodoxy. Let us examine and characterize each briefly. Little need be added to what has been said about the liberals. The dyed-in-the-wool, committed liberal still adheres to the principle that there is no divine revelation and consequently no *absolute* truth. He utterly rejects all dogma unless human reason, using the accepted scientific methods, can verify and support it. To them, man is the measure of all things and any understanding gained must result in social action for the individual and for society. So far we have omitted one very significant and important fact. It is this, that most of the *leading* liberals with some few exceptions (Dr. Fosdick, Peoples Church) are not theologians at all; they are philosophers. To them the Christian religion is in itself no different in origin nor higher in kind than any other religion; there is only a difference in degree between, let us say, Buddha and Christ, and moral precepts are just as valid or invalid whether taken from the Bagavathghita of India or from the New Testament. Where this or any similar type of liberalism is adhered to in the church—and it is, even though in a somewhat diminishing extent, there Protestantism has reached its nadir, for all the fundamental and distinctive elements of Christianity have been lost. It is heathenism, pure, simple and unadulterated.

We next come to the so-called neo-orthodox. These are to a large extent former liberals, who, as outlined before, have found the liberal position untenable. Many others in this group had always hesitated to commit themselves fully to the liberal position. They are churchmen. They are *not* Fundamentalists and there is no love lost between these and the committed liberals. Cf. "The Liberals Speak Out." What brought about their awareness of the minus-values of liberalism? Some of the factors have been listed above. In further explanation of their revulsion against liberalism we must add the names of four men and their work. They are Karl Barth, Emil Brunner, Soren Kierkegaard and Reinhold Niebuhr. The outstanding work of Reinhold Niebuhr has in recent years been ably seconded by the work of his brother, Richard Niebuhr. It would not be correct to say that Barth and Brunner belong to the group of the neo-orthodox, but their theology has been determinative for many of the neo-orthodox in their break with liberalism and has definitely influenced and determined their theology. The Barth-Brunner "theology of crisis" sounded like the trumpet of doom over the subjective, self-deifying ra-

tionalistic humanism which filled the "age of unreason" in the years between the two wars. Man again saw himself suspended between heaven and hell, safe only in the mercy of God in Christ.

A liberal church was shocked into the realization that human philosophies could never speak the final saving word but that only in a Bible-oriented theology could ever be found the final saving deed. We hear H. F. Brunner say "A religion (of an immanent God) in its final analysis, is nothing but ancient paganism, a deification of the world and self."

We hear him again when he says "An age which has lost its faith in an absolute has lost everything. It must perish; it has no vitality left to pass the crisis; its end can only be the end. If once a man is the measure of all things, no rational idea, however absolute it purports to be, can ward off the final dissolution of theology." To a great many liberals sin and guilt again became factors to be reckoned with and justification again seemed a desirable experience.

The shift from liberalism to neo-orthodoxy was influenced and hastened also by the rediscovery of the Great Dane, Soren Kierkegaard. This early 19th century theologian-philosopher had spent most of his short life in demonstration of the paradoxical character of Christianity. According to Kierkegaard, the laws of reason and the methods of logic are inadequate to arrive at ultimate truth.

Reason will never arrive at God, or encompass the God-man. H. F. Christians in "*Der wehende Gott*," have echoed this thought of Kierkegaard when he says: "*Gott ist die absolute Majestaet, dem wir uns zu beugen haben. Der Glaube beginnt erst jenseits des Begrifflichen; erst im DENNOCH liegt seine Kraft.*" "Man," says Kierkegaard, "is so completely other than God that the Christian doctrine of God's incarnation in human form is nothing less than absurd. To believe this magnificent absurdity God has provided man with the gift of faith, and only by faith—never by intellect and learning—can man believe." He says, for instance: Christianity has, at the absolute Paradox—God in time.

As if speaking to the liberals in our day, he writes: "The time will come when one must realize that it is impossible to continue further with worldly surrogates, but that it will be necessary to escape from worldly rashness and worldly confusion, to become aware of the need of a return to religion." Once again: "Just because it is contrary to reason, Christianity in that very way reveals its absolute supernaturalism in contrast to everything that rises from below into the human spirit and heart. To human reason Christianity is a series of paradoxes or seeming contradictions and human logic will never reconcile them. Only faith can leap from one mountain top to another and thus have certainty. If, for instance, Christ is not allowed to stand as the greatest paradox of all history, the human mind will forever despair of knowing Him and the heart of man will always have an aching void."

In Reinhold Niebuhr we have the outstanding leader

most vocal proponent of neo-orthodoxy. From the writings of this former Lutheran it is clear that the neo-orthodox still use the methods of higher criticism, biblically and historically, even if in a slightly modified form. For them the theology of the historical confessions is of no importance. In place of the confessions they put their so-called biblical theology, bypassing what they term the distortions and rationalizations of the dogmatists of the late-Reformation and post-Reformation ages. (17th & 18th centuries.)

The third group are the Fundamentalists. They might properly be called the Protestants. These have maintained the fundamental doctrines and belief of their respective denominations. They believe the Bible from cover to cover." The purported results and achievements of "higher criticism" have either not reached them or left them unaffected. They still adhere to whatever of a creed or confession they had chosen for themselves at the inception of their respective denomination. Their main strength has been in the South but many also in the North have maintained the faith of their fathers. Some few of them have seceded from their denominations in protest against the liberals in their midst (Mennonites). Large sections at one time or another threatened secession from their church bodies but various practical considerations persuaded them to avoid further Protestant fissiparism.

If this, very briefly, is an outline of the salient features of Protestant theology, let us now have a look at the present status of Lutheran theology in America and what we ought to be our attitude towards Protestantism. We have often regarded and do now regard liberalism as the cancer which has eaten out the vitals of Protestantism. We have deplored, detested, denounced and expropriated it as a Christless, creedless, impotent travesty upon religion. That portion of liberalism which was and still is in the churches, whose highest theology was a spirit-emptied, undynamic humanism we regarded and regard as a caricature of Christianity. Its social gospel was unequal to the pressures of the "Dirty Thirties." That appeal and following it had in our own midst was of very short duration and extent. At the Lutheran World Convention at Copenhagen (1925) the Lutheran delegation from America—despite the demands of the activists heard there—concurred in the considered belief that the solution of social problems was not the primary function of the Church as such.

This has been consistently reiterated since that time. With a sober understanding of Scripture we have never and do not now dream the millennial dreams of world peace, of perfect economic justice, permanent solution of capital-labor relations, world-wide protection of human rights, a universal admission of the sacredness of personality, etc. We have a very dim view of what is commonly called progress. We have few delusions about the human scene but view it with pessimism. So does Scripture: The world lieth in wickedness. But if, because of this we are accused of being completely other-worldly, we assert that we are fully aware of and deeply concern-

ed about these problems. We demand as loudly as any that these evils be alleviated to the greatest extent by the Christian people who come under the power of our preaching. But we insist at the same time: Let the Church be the Church. We do emphasize the other-worldly aspect of Christianity but not to the total exclusion of its this-worldly responsibilities. But after all, a lifetime under injustice is not as fearful as an eternity under doom. The Church must know and remember that.

Voices are heard in our midst calling for a re-examination, for possible revision and re-statement of the Lutheran doctrinal position and that we clarify our position on some of the problems and questions of the present age. As to the latter point, calling for clarification of the Lutheran position on present day problems, I believe we are ready to admit that it would be desirable. Such directives might be given out either by the Lutheran World Federation or by the World Council of Churches, if the Lutheran churches continue to associate themselves with that body. At times, of course, it will be found expedient to attack certain problems on the geographical level, for frequently the same problem does not wear the same face in every country.

But the matter is vastly different as to the doctrinal and confessional position of the Lutheran Church. Demands for a re-examination and restatement of Lutheran doctrine stems from the efforts of the neo-orthodox, who, in revulsion against their former liberalism are now trying to arrive at a theology by way of renewed Scripture study. If they feel that compulsion upon them, we are only too happy to note that, if for no other reason than that it disproves what M. C. Otto of the department of philosophy at the University of Wisconsin has stated as an axiom—"Men never return to a philosophy that has once been abandoned."

The neo-orthodox *need* a theology, not having any before. But if the awakening Lutheran scholarship in theology elects to travel in the ways of the neo-orthodox, and indeed begins by accepting some of its conclusions, then it has made a false start and must inevitably usher in evil days for American Lutheranism. This serious assertion is not lightly made. There are important considerations involved. In the first place let me ask this question: In what quarters is this need for a revision of the Lutheran position felt? Is it in quarters with a conservative past, where there was little doubt of Lutheran doctrinal faithfulness, or is it the voice of what has been termed liberal Lutheranism—of a Lutheranism which never closed the side-door called unionism?

I am not going to answer that question, for I am not absolutely certain of the answer. But each one of you will answer this question to your own information and satisfaction. In the second place, if I know Lutheran history and the Lutheran temper, then I would say that we are by no means ready to vacate the confessional structure of the Lutheran Church and move into more modern quarters. We are not likely to forget that our confession and belief was formulated by generations of men who

believed in the inerrancy of the Word. They believed in inspiration even if they did not define any special theory of inspiration. The neo-orthodox mind is not at all sure of these things and so their exegesis and resultant dogmatics will bear the marks of subjectivism.

Furthermore, our confessions have done large service in the past centuries. They have been a steadying and a directing influence. And they have shown protecting and cleansing powers in times when the enthusiasts were abroad in the world, and when rationalism threatened a theological desert.

All through the years of European and American liberalism, when practically all the fundamentals of a saving Christ-centered Christianity had been discarded or their inner content devalued, a confessional belief was our protective bulwark. And it will be that again in the future for from out of the gates of hell human reason will project other heresies. And not the least of all, the neo-orthodox mind must not be expected to know the "inner dynamic" of Lutheranism, what Dr. Werner Elert has termed "*Lutherische Morphologie*." The outstanding spokesmen of neo-orthodoxy are theologians in the Reformed tradition. Their theological insights will and do follow the Reformed tradition. Peculiarly Lutheran insights will not be extended and deepened by them. This will apply to all the areas of doctrinal differences between Lutherans and Reformed. It will not soon be forgotten, for instance, how vehemently and with what evident satisfaction Reformed theologians—with Barth in leading position—charged the Lutheran Church in Germany with having produced Hitler and all the concomitant and consequent evils. Of course, the charge is utterly false, as Dr. Asmussen and others have shown. Neo-orthodoxy is not Lutheranism even when, at times, they approach the Lutheran position. Not only its formulations, but the insights and emphases are different. "*Ihr habt einen anderen Geist*" is still true today, and Amsterdam has not changed that at all. What would seem to be

necessary to counteract this threatening influence of neo-orthodoxy upon Lutheranism and what does American Lutheranism need?

1. Dr. O. Pannkoke, about 15-20 years ago called attention to the fact that he had found in the libraries of Lutheran pastors a heavy preponderance of non-Lutheran books. I know of instances where Lutheran pastors have urged their congregations to use "In His Steps" Sheldon, or "Streams in the Desert." Both are social gospel and lots of it. And it is surprising how many sectarian preachers get a chance to preach in Lutheran pulpits Sunday after Sunday. Many libraries need a cleaning out.

2. Many libraries are needed. While Lutheran scholarship in America has not been too productive in the past, it can hardly be said now that there is not a good deal of Lutheran library material available. It is not said that a library must be large to be good. It will always be true: A Lutheran pastor, who is not, in his own way, a Lutheran theologian, will ultimately cease to be a Lutheran pastor.

3. What is needed is renewed study of Luther and the Reformation age. And there is no dearth of literature there, what with books upon books rolling from the presses. Also, work must continue on translations from Continental and Scandinavian Lutheran sources. And this work will continue if those translated works are bought.

4. Finally, what is needed is a Lutheran post-graduate university. Lutheran seminars are undoubtedly helpful but for the present purpose, they are inadequate.

Unfortunately a Lutheran graduate University may have to wait until the Lutheran Churches in America become The American Lutheran Church. But for the present, Lutheran scholarship can and should even now address itself to discovering new heights and greater depths resident in Lutheranism.

What Is The Word of God?

A. V. Neve

THIS IS a baffling problem; it is baffling because it involves the infinite, the eternal Christ who is the sum total of God's revelation. The finite mind cannot comprehend the infinite. Our approach to the problem should be the approach of faith in the miraculous. In dealing with the problem of the Word of God, we should begin with Christ, who in Scripture is called the Word of God. And in our thinking about the Word, we should continue with the living Christ who is revealed through the Word. If we do this, then Christ will be our Omega where all Scripture ends. Scripture reveals Christ as the Son of the living God and the Saviour and Redeemer of man.

What is the Word of God? We answer that the Bible is the Word of God. This answer is correct provided it is not made the whole answer. If it is made the whole answer, then all preaching and teaching in the Church should consist exclusively of Scripture passages pieced together.

The Word of God is an eternal Word. There was the Word of God before there was any written Word. The Word of God is a greater concept than the Bible. Let us not weaken the concept of the Word by confining it to a book. You can destroy the Bible, but you cannot destroy

the Word of God. The Mighty One, Jesus Christ, is the guardian of His Word which will remain forever.

The eternal Word is an inspired Word. Without inspiration it would not be the Word of God. When we deal with the problem of inspiration, we deal with a miracle, and a miracle cannot be explained. We will get out on dangerous ground, if we try to explain the how of inspiration. Christian faith accepts inspiration as a fact. This raises the question: Is it sound Lutheran doctrine to equate the Bible with the Word of God? Luther did not equate the Bible with the Word of God. Luther rejected the theory that the Word of God is bound to a book. Luther's thoughts can be summarized in the statement that there are discrepancies in the Bible which cannot be harmonized, but there are no discrepancies in the Word of God. Luther was more concerned about the contents of the Bible than he was about the letter of the Bible. Luther would say that the Bible is inspired according to its contents but not according to its letter. It is the message of the Bible that is important, and that message is life and salvation in Jesus Christ.

Luther would say that the Bible is the infallible norm for preaching, teaching, and life in the Church. As much as Luther esteemed the Bible highly, Luther made a clear distinction between the written Word and the living and active Word. The written Word becomes living and active when the Holy Spirit applies it to the hearts of men. Grundtvig and Peder Madsen of Denmark, Halvorsby of Norway, and Söderblom and the Lundensians of Sweden follow Luther in distinguishing between the writ-

ten Word and the living and active Word. By making this distinction, they do not reject the written Word; they establish the written Word by giving it its rightful place in the Church.

It is, therefore, in order to ask the question: Is the Bible a Means of Grace? It causes confusion if the Word of God is narrowed down to the written Word. The Word of God is a Means of Grace but the Word of God includes both the written Word and the living and active Word. This question can be likened unto the question: Are the bread and the wine in the Lord's Supper a Means of Grace? It is the whole Sacrament of the Altar that is a Means of Grace.

What do we mean by the living and active Word? The Word becomes living and active when the Holy Spirit applies it to hearts of men. The Holy Spirit applies the Word when a person is brought to repentance and faith by the reading of the written Word, by listening to the proclaimed Word, and by meditation on Christian literature. Without the application of the Holy Spirit the Word will be of non-effect.

For the sake of clarification, we must distinguish between the written Word and the living and active Word of God. It will cause confusion to equate the two. The Word of God is an eternal Word which cannot be separated from the eternal God. The Word of God includes both the written Word and the living and active Word. Without the written Word we would have no living and active Word. The written Word is the infallible norm.

The Lutheran Church In Education

ANY CONSIDERATION of the relationship between the Lutheran Church and education must be predicated upon premises derived from the Lutheran conception of the Christian Gospel and its meaning for the total life of man.

We cannot hope to prepare the Church for the future and the individual for life without a profound and immediate consciousness of the distinctive truths of Lutheran theology, the authority of the Word, justification by grace, and universal spiritual priesthood.

The Word is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Its specific bearing upon education is well summarized in the *Report of the Oxford World Conference on Life and Work*: "The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes

divine significance. . . . It is all-important that the Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of learning."

If education is to be something more than a heterogeneous collection of odds and ends, it must be guided by the divine Word which provides that meaning for all the sciences and arts.

But lest the emphasis on the Word be perverted into barren intellectualism, we need to bear in mind the living center of the Word, the Gospel of regenerative grace, expressed by the material principle of the Reformation, justification by grace. This principle reminds us of the existential character of ultimate truth as a person-to-person encounter between man and God.

The important question is no longer, what do I think of God? — but what does God think of me? What kind of man and fellow man am I in the light of God's revelation in Christ? On this road even the most educated and refined of men must learn to think in terms of sin and grace. Justification by grace stands for the central proc-

lamation of the Christian Gospel that through the atoning work of Christ man can obtain forgiveness of sins, that his conscience can be purged of dead works to serve the living God, that there are resources available for the renewal of life which lie beyond all human effort, that through divine grace man is taken into a filial relation to God which is the source of regenerative power, that this restoration of a right relation to God results also in a right relation to fellow man.

The perspective of sin and grace affords the most realistic and adequate diagnosis of the human predicament and therefore introduces a needed depth-dimension into education. Neither classical philosophy nor modern science with all its psychological and anthropological techniques has given us the true measure of man. They have missed the dimension of depth in human nature, the insight into the tremendous potentialities for good and evil, contained in the Christian doctrine of man as created in the image of God, corrupted by sin, and redeemed by Christ. Misled by superficial romantic optimism many educators in the past have believed that more accumulation and dissemination of knowledge would solve our social problems. Today's mood is more sober, but the proud secularism of the modern temper, with its crust of godless self-sufficiency, has not yet been shattered. Education in reverence for the human quest must be supplanted by a deeper reverence for the divine quest, the grace which seeks man to give him new life in fellowship and obedience. The optimism of evolution must give way to the optimism of redemption.

The second educational implication of justification by grace is the heightening of the sense of personal responsibility. Far from implying, as is often supposed, a low and cringing estimate of man, this view confronts him with the gravest possible decision for it attaches full weight to his individual responsibility. Over against the mass production and mechanical uniformity, to which both the secular state school and the authoritarian Roman Catholic school easily lend themselves, it is the function of Lutheran education to keep alive the truth that the axis of deepest reality runs through the hearts of individual men and women. In a day when the majority of men have become rootless mass-men, the doctrine of justification by grace declares: man is not really man until he has become a "thou" to his Maker in the genuine I-thou relation of personal faith.

The third major emphasis growing out of justification by grace is the deepened and ennobled meaning it gives to the democratic way of life. The sovereignty of the state and the sovereignty of the individual yield to the sovereignty of God. The lordship of Christ over conscience is the prerequisite of sound life in community. When man becomes dedicated to his proper function in the divine scheme of things, obedience to God and service to fellow man, freedom and democracy are no longer empty slogans but take on a rich and vital content. Freedom is not the false liberty of irresponsible self-assertion but the glorious liberty of the children of God, the freedom to love and serve.

The soundest spiritual groundwork for a thoroughgoing democratic community of life, wherever man meets man, is laid by the acknowledgment: before the law of God "there is no difference, for all have sinned and come short of the glory of God"; by the grace of God there is no difference, for "ye are all one in Christ Jesus."

It is "the spiritual priesthood of all believers" that represents the life of faith in action and is thus the specific ethical and social principle of the Gospel. It is from this viewpoint that Luther introduced most of his practical educational reforms.

One of the most important aspects of the life-work of Luther is his rediscovery and reassertion of the universal priesthood. Every useful occupation, no matter how lowly in the eyes of the world, is a God-given calling in which a Christian is offered a unique opportunity to serve God and fellow man. From the restoration of laymen to their original status in the Christian fellowship follows the revolutionary discovery that there are no special sacred zones of life but that every-day toil can become worship.

This discovery contains a wealth of dynamic educational insights. It deals a death-blow to the Greek and medieval conception which places the contemplative life above the active. It gives incentive and freedom of research to the natural and practical sciences and opens the door to technical development. It led Luther to attack the traditional barren scholasticism and education for mere conformity. It made him a champion of the humanities, especially the languages, history, music and mathematics. Coupled with the stress on adequate preparation for one's station in life, it even enabled the Reformer to anticipate such modern developments as vocational guidance, industrial training, and education for women. But in keeping with the sanctity of the daily calling, it also prompted him to attack the kind of education in which one learns "nothing but how to provide for the belly." It lays tremendous emphasis upon the educational function of the home. And, finally, it demands that living applied Christianity furnish the spirit and the atmosphere for every aspect of educational activity:

That the starting point in education is the will and purpose of God the Creator; and that God created heaven and earth and all that is therein and through Christ; that the realms of science and of art, as well as religion, obtain their ultimate significance only in the light of the knowledge of truth which shines from the face of Christ; that education should aim at developing appreciative and intelligent Christian stewardship of all knowledge and mastery and skill;

That education grounded in the life-transforming Word has as its central purpose the development of Christian character; that character is the consistent operation and expression in life of a set of attitudes determined by and integrated about an ideal; that this ideal is exemplified in the character and life of Jesus Christ;

That in order to equip Christian men to discharge intelligently and effectively their high responsibilities in

the service of God and fellow men through earthly callings, the training which the Church provides in all branches of knowledge must be sound and thorough as well as Christ-centered;

That all men, irrespective of race, nation, or sex, social economic, or political status, merely by virtue of their being men for whom Christ became incarnate and died, have a right to such an education as will fit them for the privileges and responsibilities of this life and prepare them for the life to come.

An educational program becomes a means whereby the Church may more effectively fulfill her mission as well as strengthen the individual in living the Christian life.

Religion is a factor in the life of man, and therefore the data thereof are material for education which should include the varied experiences of life. Into the social studies should be integrated the place of religious institutions in communities. The study of literature should include the great religious classics, especially the Bible. The study of fine arts will include religious music, art, and architecture. In fact, phases of the curricula of the schools would be meager indeed without the teachings, activities, and experiences of the Christian Church.

While these studies would not take the place of preaching the Gospel yet they can develop a larger appreciation of certain moral and spiritual values and thus prepare the way for the Gospel.

The accomplishment of this task will require an ever greater number of Christian men and women actively engaged in the whole educational process.

It is not sufficient to train teachers for the elementary and secondary schools of Church and State. The Church must develop and enlarge programs for the graduate training of men and women to be qualified to teach in colleges, universities and theological schools. Encouraging and guiding such graduate work, even in secular graduate schools, pays large dividends. Whether there should be a Lutheran graduate university established primarily to fulfill this function deserves careful and consecrated consideration.

The demand for such trained personnel requires an answer to the suggestion for a teaching order in the Lutheran Church. There are men and women who would welcome such a step.

The Lutheran Church must awaken to the dangers and possibilities which lie ahead. If Lutheran colleges are not strengthened and capable of producing able graduates for all walks of life, the vast system of tax-supported colleges and universities can easily bring the death-knell to the weak. On the other hand, if Lutheran colleges are strengthened and, if in neglected areas, colleges are established, the Lutheran Church will contribute to the development of a better system of higher education as well as offer to American youth that type of education so necessary for the perpetuity of a Christian civilization.

Augustana and Free Church Men Meet With Joint Union Committee

THE CONVENTIONS of the Augustana Lutheran Church and of the Lutheran Free Church (both to be held in June) will give consideration to the proposed three-way merger of the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the American Lutheran Church.

This is assured as the result of a meeting held in Chicago on April 17, at which nine representatives of the Augustana Church and three of the Lutheran Free Church conferred with the Joint Union Committee of the ELC, UELC, and ALC, upon invitation of the Joint Union Committee.

The Augustana delegation, headed by President P. O. Bersell, consisted of the nine men elected by the 1950 convention of that church body to constitute its Committee on Lutheran Unity. The delegation of the Lutheran Free Church, headed by President T. O. Burntvedt, were unofficial representatives of that body. During the course of the day each of these delegations met in separate session and then reported to the Joint Union Committee. Both reports, which were accepted with appreciation

and with rising votes by the Joint Union Committee, promised to bring the proposed merger before the forthcoming conventions of these two bodies.

Augustana Men Want "Further Mandate"

The written report of the Augustana delegation contained three proposals, as follows:

"The Augustana Committee has agreed to the following procedure:

"1. To seek a further mandate from our Church in regard to continuing the study and exploration of the proposed merger, in conformity with the pattern proposed by the Joint Union Committee." (This "pattern" refers to the resolutions approved by all three of the church bodies at their 1950 conventions.)

"2. To propose to our Church at its 1951 synod that it place on the agenda of the 1952 synod the question of the possibility and advisability of our participation as a Church in the proposed merger of American Lutheran Conference bodies.

"3. To accept a consultative relationship with the Joint Committee until our Church has given definite direction in the matter."

(The convention of the Augustana Lutheran Church will be held at Galesburg, Ill., June 12-17.)

The Augustana Unity Committee also named three representatives to each of the two major subcommittees of the Joint Union Committee. Its representatives on the Committee on Doctrine (who will serve for the present in a "consultative relationship") are Dr. Karl E. Mattson, president of Augustana Theological Seminary, Rock Island, Ill.; Dr. Edgar M. Carlsen, president of Gustavus Adolphus College, St. Peter, Minn.; and Dr. Oscar A. Benson, Worcester, Mass., the vice president of the Church.

Its three representatives on the Committee on Church Life, Worship, and Practices are Dr. E. E. Ryden, editor of the *Augustana Lutheran*; Dr. Emory Lindquist, president of Bethany College, Lindsborg, Kan.; and Dr. D. Verner Swanson, Geneva, Ill., the secretary of the Church.

Free Church Men to Ask for Committee

President Burntvedt, reporting for the delegation of the Lutheran Free Church, made the following statement:

"We will recommend to the annual conference of our Church in June the election of a committee of nine to explore the possibility of organic union with the other bodies of the American Lutheran Conference and to approve the pattern outlined for that exploration."

(This convention will be held in Seattle, Wash., June 13-17.)

In the light of these two reports, the Joint Union Committee resolved to hold no further meetings of the whole committee or of the subcommittees until after the conventions of these two church bodies. The next meeting of the whole committee is to be held July 10 and 11, in Chicago. It is hoped that it will be a meeting of 45 men,

representing all five church bodies in the American Lutheran Conference. President Hans C. Jersild of the UELC, the present chairman of the Joint Union Committee; Dr. William L. Young of the ALC, the present secretary; and Dr. T. F. Gullixson of the ELC, the chairman of the Committee on Church Life, Worship, and Practices, are to prepare the agenda for this next meeting.

Dr. Young Stresses Goal of Total Unity

Dr. William L. Young had been asked by the Joint Union Committee to make the introductory statement at this memorable gathering of representatives from the five American Lutheran Conference church bodies. In welcoming the representatives of the Augustana Lutheran Church and the Lutheran Free Church Dr. Young emphasized the basic principle set forth in the resolutions of unity adopted by the ALC, ELC, and UELC at their 1948 conventions, namely, that "we are earnestly committed to the ultimate unity which shall include all Lutherans in America, and to the continued strengthening of the National Lutheran Council." Referring to these words Dr. Young said:

"We mean them. We move toward these high goals optimistically. We shall not be satisfied with division and competition in the place of unity and cooperation. We do not want fighting factions nor fighting fractions in Lutheranism—one third against one third against the remaining third; one half against one half; two thirds against one third; or any other arithmetical enumeration of fractional forces where division and competition are emphasized."

Dr. Young stated frankly that in moving toward eventual total Lutheran unity provision must be made for "a simple, up-to-date doctrinal area of agreement on minimum essentials," and that constitutional provision must also be made "for education or discipline of those who do not accept these minimum essentials."

—*Lutheran Standard*.

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News of the Churches

Archbishop Lehtonen Finland Dies

Helsinki—Archbishop Aleksii Emmanuel Lehtonen, Primate of the Lutheran Church of Finland since 1945, died here at the age of 59 after a long illness. Dr. Lehtonen was known for his efforts to strengthen the ties of the Finnish Church with the Lutheran Church of the Scandinavian countries and the Church of England. He also was active in social work, and was the author of several volumes on liturgy and church law.

Born in Nystad, Finland, on June 21, 1891, Dr. Lehtonen earned the degree of Doctor of Theology from the State University here and did special studies at the University of Leipzig. Before becoming archbishop, he was successively professor of practical theology at the State University and bishop of the Diocese of Tampere.

It is expected that Bishop Ilmari Somis, head of the Mikkeli diocese and vice-president of the Finnish National Committee of the Lutheran World Federation, will be elected as his successor. The election will probably take place in May.

In choosing the new archbishop of the Church, which embraces 96 per cent of the Finnish people, laymen will vote for the first time. In addition to the clergy, each parish will be represented by at least one lay elector. Parishes having 15,000 members or more will have two lay representatives.

Other possible candidates are Prof. Ilmo Tillila, dean of the theological faculty at the university here, and Bishop Elis G. Gulin, who succeeded Dr. Lehtonen in the Tampere diocese.

EKID Synod Hears Dibelius Defy Communists

Hamburg, Germany—The Evangelical Church in Germany (EKID) will never recognize the East-West political boundaries as binding on the church, Bishop Otto Dibelius of Berlin declared at the opening of a five-day meeting of the EKID Synod here.

Endorsing a similar statement by Dr. Gustav Heinemann, president of the synod, Bishop Dibelius said that the synod comprises "the whole of the Evangelical Church from Saarbrücken to Llesia."

His remarks were believed inspired by a recent attempt of the Soviet Zone and Brandenburg government to force the Berlin-Brandenburg Church management to move its headquarters from West Berlin to the Soviet Zone.

Bishop Dibelius, who is chairman of the EKID Council, also warned against the "secularization" of the Church, declaring that it must not "deal too much with political questions."

Referring to recent political controversies on such issues as German remilitarization, he said the Evangelical Church had not always kept in mind its limitations in regard to the State and politics and "the respective areas of responsibility of the Church and the State."

The bishop said that controversies occasioned by recent utterances of Dr. Martin Niemöller and the widespread criticism of his conferences with leaders of the Social Democratic Party indicated "there is a certain limit as to the Church's participation in political discussions."

Bishop Lilje Notes Good Protestant-Catholic Relations

Hamburg, Germany—Relations between Protestants and Roman Catholics in Germany are "better than at any time during the past 400 years," Dr. Hans Lilje, Evangelical Bishop of Hannover and Deputy Chairman of the Evangelical Church in Germany, declared here.

He said that German Protestants are "fully prepared" to do everything possible to maintain this good relationship, but added that the prerequisite for this is "complete probity on both sides."

It is also important, Dr. Lilje said, that Churches should not fight for power positions in public life, but rather concentrate on serving the people.

Earlier, Bishop Lilje had declared that cooperation between Roman Catholics and Protestants is indispensable in view of the present situation of Christianity.

Writing to *Mann In Der Zeit* (Man in the Time), German Catholic monthly, he said that "such cooperation can hold a promise only if it is carried out in truth and love."

"In truth," Dr. Lilje wrote, "means without any attempt to blur the confessional boundaries which are drawn by our cognizance of God's Word."

"No cooperation between the confessions can bear fruit if it is brought about at the cost of clearness and dogmatic honesty."

"In love," he added, "because no cooperation between the faiths can be blessed if one of the two partners has

the secret intention to exploit the other one and put one over on him, or fails to treat him with Christian respect."

German Churches Win Victory on Movie Control

Wiesbaden, Germany—Both the Evangelical and the Roman Catholic Church have announced they will resume their cooperation in the "Voluntary Self-Control Board" of the German Motion Picture Association.

It was disclosed that the board's statutes had been revised to meet the Churches' specifications after they had withdrawn their representatives in protest against the release of a film classified by the religious bodies as unfit for exhibition.

The film was "Die Suenderin" (The Sinful Woman), which depicts the life of a prostitute.

Under the new arrangement, the number of jury members will be increased from six to eight to give the Churches and the public the same number of representatives as that assigned to the film industry.

The stir caused by "Die Suenderin" has meanwhile touched off increased efforts by the churches to halt immoral tendencies in the German film industry.

It is expected that these efforts will aim at building up an organized resistance movement among religious believers against church-disapproved motion pictures. In addition, pressure will be brought on the film industry and government authorities to bar the production and support of objectionable movies.

Anglicans, Lutherans To Promote Closer Ties

Oslo—Formation of a special committee to promote closer relations between the Church of England and the Scandinavian Lutheran Churches was announced here.

The committee was formed at a conference attended by representatives of the Anglican Church and the Lutheran Churches of Denmark, Norway, and Iceland. Five of the 12 delegates belonged to the Anglican Church, three each to the Norwegian and Danish Churches, and one to the Finnish Church.

Named as members of the committee were Dr. Eivind Berggrav, former Primate of the Norwegian Lutheran Church; Professor Regin Prenter, of

Denmark, chairman of the Commission on Theology of the Lutheran World Federation; and Prof. S. L. Greenslade, of Durham, England.

Conference officials said that the Anglican Church had maintained connections with the Lutheran Churches of Sweden and Finland for the past ten or twelve years. They said it was hoped that similar ties could be established with other Lutheran bodies in the northern countries.

Niemoeller Promises to Stay Out of Politics

Hamburg, Germany—Pastor Martin Niemoeller said here that from now on he will keep out of politics.

He made the announcement at the annual meeting of the Synod of the Evangelical Church in Germany (EKID) after heated debate over his recent utterances on German rearmament and other political issues.

The question of Pastor Niemoeller's political activities was raised by Bishop Otto Dibelius of Berlin, chairman of the EKID Council. He told the Synod that "there is a certain limit as to the Church's participation in political discussions."

Pastor Niemoeller informed the assembly of 120 Protestant clerical and lay leaders: "I have no intention henceforth of continuing on the political platform."

He stressed, however, that he had never wanted to interfere in politics, but "just followed my Christian conscience and acted accordingly."

Pastor Niemoeller rejected the charge that his recent open letter to Chancellor Kurt Adenauer of the West German government opposing German remilitarization was intended to start political action aimed at overthrowing the West German regime.

Asserting that his letter was only a Christian cry of distress, Pastor Niemoeller said its purpose was to prevent the German people from becoming entangled in a matter which it could not properly judge.

Since his cry had been "heard and understood" by the German people, Pastor Niemoeller said, there was no longer any need for him to "move on political ice."

During the debate over Pastor Niemoeller's activities, the Synod unanimously agreed that the Church has a duty to advocate peace, "but a peace in the terms of heaven's message and not as a message from Washington or Moscow."

The federation, at its 26th annual convention here, adopted this platform:

(1) To develop and promote Christian fellowship.

(2) To bring about closer cooperation among all Lutherans.

(3) To foster and support public relations programs.

(4) To promote and assist youth activities and charitable objectives.

(5) To support and initiate movements to bring about better government and civic conditions.

The federation stressed its inter-syn-

odical character by choosing an outstanding member of the United Lutheran Church, Dr. Clarence C. Stoughton, president of Wittenberg College as Lutheran of the year, and by electing a Missouri Synod Lutheran, William Schmidt, as its new president.

Mr. Schmidt is secretary of an Indianapolis savings and loan company. He succeeds Benjamin E. Buente, Evansville, Ind.

The host club received an award for the outstanding club in the federation. It was honored for its youth activities and charitable objectives, particularly its aid to Flanner House, Indianapolis, a community center for Negroes.

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Laymen to Stress Lutheran Cooperation

Indianapolis—Closer cooperation among all Lutherans is one of the year's goals of the National Federation of Lutheran Clubs.



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men Urge Lutheran Unity

andusky, O.—Unity of all Lutheran churches was urged in a resolution adopted here by 500 delegates to the tenth annual convention of the Ohio District, American Lutheran Church. The delegates went on record as favoring continued efforts to bring about unity of the various Lutheran branches. Another resolution commended the Sawyer Senate crime investigating committee for "its vigorous exposure of those who brazenly transgress our laws for personal gain."

tors Split on Using Atomic Weapons

Buffalo, N.Y.—About 70 clergymen attending the annual meeting of the Buffalo District Pastoral Conference, American Lutheran Church-Missouri Synod, were almost equally divided on the moral justification for using the atomic or hydrogen bombs.

The Rev. Walter E. Succop, pastor of St. Andrew's Lutheran church here, declared that "it is morally wrong for our nation to use modern weapons in warfare until they have been attacked with these weapons in the hands of an enemy nation."

Several pastors claimed, however, that the U.S. would be justified in using atomic warfare first—if our intelligence service had gained "reasonable" information that an enemy nation was planning an immediate attack against

The conference, representing about 100 western New York churches, affirmed "the Biblical position of the Lutheran Church-Missouri Synod against gambling" in all forms.

Dr. Charles A. Behnke, Rochester, Western District president, decried the "rank Costellos" and "corruption in government" as "symptoms of deeper evils—the desire to get something for nothing."

College President Named Lutheran Layman of the Year

Indianapolis—Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, Ohio, received the "Lutheran Layman of the Year" award at the sixth annual convention of the National Federation of Lutheran Clubs here. The presentation was made by Benjamin E. Buente, federation president.

A native of Rochester, N.Y., Dr. Stoughton formerly was president of Wagner College, in Staten Island, N.Y. Recognizing Dr. Stoughton's 32 years of service to the Church, the presentation cited his 12 years as a church college president, four years as head of

the United Lutheran Church's stewardship program, and his present activities in world Lutheranism, the World Council of Churches, and the National Council of Churches.

Principal speaker at the award ceremony was Indiana's Governor Henry F. Schricker, a member of the Lutheran Church-Missouri Synod.

University of Delaware Bars Campus Religious Services

Newark, Del.—Church-sponsored student clubs at the University of Delaware here have been barred from hold-

ing denominational services in buildings on the university campus.

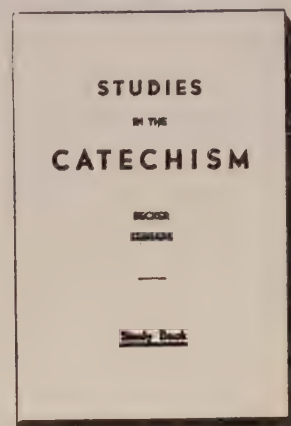
The ban was ordered by Dr. Ardwin J. Dolio, chairman of the university's committee on coordination of student affairs.

It was issued with the statement that university authorities feel that "the holding of sectarian services is not in keeping with the non-sectarian character of a state university, and the use of its property for such worship services does not accord with the spirit of the university's charter."

Directly affected by the injunction, which came as a surprise to religious

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leaders both in and out of the university, are seven student groups which comprise the University Religious Council.

These groups are the Wesley Club, an organization of Methodist students; the Alison Club, for Presbyterian students; the Canterbury Club, for Episcopalians; the Friends' Fellowship, for members of the Society of Friends; the Newman Club, for Catholics; the Hillel Councillorship, for Jewish students; and the Inter-Varsity Christian Fellowship, a Protestant fundamentalist group.

Dr. Dolio said that "the university is pleased that the churches of Newark have undertaken to sponsor these student groups, and it is pleased to have its students associated with any church of their own choice." But he added that "university officials are of the opinion that off-campus facilities for holding meetings of the individual clubs should be provided by the sponsoring churches."

Government Rejects Atheist's Plea

Minneapolis, Minn.—The United States government has rejected an atheist's plea that criminal action be started against the University of Minnesota on the grounds that it is violating the separation of Church and State.

It is "the view of the Department of Justice that action in the matter would not be desirable and none is contemplated," Frank C. Hughes, the atheist, was advised by C. U. Landrum, United States district attorney in St. Paul.

Mr. Hughes, a 68-year-old retired engineer and a 1903 alumnus of the university, contends that it is illegal for the institution to permit religious organizations to use university property for their meetings.

In his complaint filed with Mr. Landrum in February, Mr. Hughes suggested there was precedent for legal action against the university in the McCollum case. In that decision, obtained by Mrs. Vashti McCollum, Champaign, Ill., atheist, the U.S. Supreme Court held that it was a violation of the Constitution for religious instruction to be given in public school buildings.

Mr. Landrum had referred Mr. Hughes' complaint to J. Howard McGrath, United States Attorney General. Mr. McGrath, in turn, advised Mr. Landrum that the "facts and principles" cited by Mr. Hughes "are not so similar" to those considered in the McCollum case "as to permit the institution of criminal prosecution on the authority of the case."

Both Mr. Landrum and the Department of Justice agreed that the issue

raised by Mr. Hughes might be tested by private litigation. This is exactly what Mr. Hughes and his supporters now plan to do.

A civil suit against the University of Minnesota will be sponsored by the National Liberal League, an organization working for the separation of Church and State, Mr. Hughes said.

National Council Asks Action Against Gambling, Corruption

New York—Urging federal, state and local officials to search out and prosecute gamblers, the General Board of the National Council of Churches asked supplementary legislation on all

levels of government to deal with corruption.

In a statement issued here the Board declared that "churches should support public servants who courageously participate in such efforts."

"No matter how adequate the law and how conscientious and persistent the agents of enforcement," the Board said, "morality in government will be achieved unless and until it is demanded by the people."

"We therefore call upon the churches to arouse their members to action and to educate them to an understanding of the issues involved, to study the appropriate measures to be taken in the community, and to unite their forces

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for the initiation and support of appropriate measures so that moral integrity and common honesty may prevail. The local community can put its house in order if it will."

The Board found public reaction to Senate hearings on inter-state crime reassuring.

"It appears that most of the people have not become cynically indifferent," said. "The nation's conscience is aroused by new evidences of corruption, bribery, syndicated gambling and lawlessness."

At the same time the Board held that "it is not only gambling syndicates and the public officials who protect them that are involved," but all who patronize gambling establishments help corrupt government.

"The so-called 'innocent' forms of gambling, such as legalized race-track wagers, betting on athletic events, lotteries, bingo and the like," the Board said, "contribute to the weakening of the moral fibre of the individual and lower the moral tone of the community. An example is furnished by the recent disclosure of 'fixed' basketball games. 'Abstinence is not enough. Indifference to corruption anywhere in the community is also guilt. Now that so many factors are known, there is no excuse for inaction.'"

The statement ended with a reaffirmation of the Board's conviction that the only lastingly effective solution to the problems posed by the recent disclosures is to be found in the attainment of moral integrity by the individual under the grace and guidance of God."

Laymen Hear Plea for Christian Program

New York—A plea for a Christian response to the call of duty in time of world crisis was made by Ambassador Francis B. Sayre at the tenth annual conference of the Laymen's Movement for a Christian World here.

The United States representative in the United Nations Trusteeship Council said there were two ways in which the call comes home—first, in the fight for a Christian program of national action, and second, in what we make of our individual inner lives."

Declaring that "American foreign policy must rest upon moral principle," Ambassador Sayre said:

"We must insist that American foreign policy shall seek not purely selfish, national ends, but rather the welfare of all humanity. We Christians cannot capitulate to evil. We will never surrender to those who would establish a world based upon the enslavement of the human spirit. We are ready to lay down our lives, if necessary, in defense of human freedom."

"In the face of a world crisis such as now confronts us, the task of Christians must be tirelessly to apply their brains and their resourcefulness to the finding of practical ways and means other than war to defend and strengthen human freedom."

"If America is to prove a really powerful factor in saving Western civilization, there must be a turning back by individual men and women more passionately to God. On a thousand fronts each of us must be more terribly concerned with the building of God's kingdom."

MacArthur Ouster Gets Mixed Greeting by Churchmen

New York—President Truman's action in removing General of the Army Douglas MacArthur from his Far Eastern Commands was greeted with mixed feelings in church circles.

Methodist Bishop G. Bromley Oxnam of New York was among several denominational leaders who commended the President for his action.

"It is a basic American principle that foreign policy shall be determined by the civilian representatives of the people, not by the military servants of the people," Bishop Oxnam said.

"The President, in dismissing Gen. MacArthur, has courageously reaffirmed that principle. Gen. Eisenhower rather than Gen. MacArthur reveals the American way. Decisions of foreign policy cannot, without abrogating American law and practice, be made by military commanders in the field, no matter how brilliant the general may be.

"Historically, nations ruled by military dictators have been a constant threat to the peace. Americans govern themselves through civilian representatives of their own choice. General MacArthur is a soldier and knows that obedience is a first military principle.

"It appears that he has disobeyed his superiors. It appears that he has sought to make foreign policy decisions. The President could do no other than dismiss him under the circumstances. The President's decision should be judged in the light of American principles rather than in the partisan terms of the forthcoming 1952 election.

"The solidarity of the West as it confronts Communism, as well as continuing cooperation in the United Nations, are involved in this decision. The President deserves the approval and the support of loyal Americans."

Meanwhile, leaders of conservative

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Protestant groups were generally opposed to the dismissal of General MacArthur.

At its annual convention in Chicago, the National Association of Evangelicals expressed support for the general and his "Christian leadership."

The resolution contrasted Gen. MacArthur's personal integrity with "the lack of integrity and widespread corruption and graft in high places." It called on Congress to "undertake an immediate investigation of all the circumstances attendant upon the recall of Gen. MacArthur and take appropriate action."

A spokesman for the Lutheran Church-Missouri Synod criticized the President for his action and praised Gen. MacArthur "for a competent performance of almost any difficult task entrusted to him."

"President Truman evidently felt that unity at home and unity abroad required a change of commanders in Japan and Korea," the spokesman said. "There is no question about his legal right to take the action he did in supplanting MacArthur. Resentment at this action, which undeniably exists in the country, may be based upon disagreement with the policies of the administration in the Far East.

"On the other hand, it may be based even more upon the feeling of respect the American people have acquired for the sense of responsibility displayed by MacArthur in contrast to the many evidences of lack of responsibility on the part of persons in the Truman official family.

"To many people dismissal of a responsible official who has performed his task competently and loyally seems a high price to pay for a doubtful unity with questionable allies."

In New York, Dr. Daniel A. Poling, editor of The Christian Herald, made public a telegram he sent to Gen. MacArthur at Tokyo. It said:

"This is your finest hour. You have the confidence, gratitude and love of the American people. Against all odds you have fought to win another war as quickly as possible, saving as many lives as possible. Now, come home and in the present crisis lead us in the fight to save our own freedom and to help save freedom for the world."

School Children Compose Prayers for Soldiers

Cleveland—Children of all faiths in Murray Hill public school here have composed prayers which they hope will bring peace and comfort to men of the neighborhood who are fighting in Korea.

The prayer-writing project was originated by Florence M. Graham, principal of the school, who was inspired by a recent plea for prayers made by War-

ren Austin, chief U.S. delegate to the United Nations.

Miss Graham plans to include the children's prayers in a pocket-size booklet to be sent to local soldiers serving in Korea.

One of the shortest of the prayers submitted by the younger pupils and one of the best, in the opinion of the teachers, was composed by Joseph Battista, 7. He wrote:

"Dear Father in heaven watch over our men."

Prayers of the older pupils, grades 6 to 8, covered a wider area and were, on the whole, more specific in their pleas.

A few of them, like Anthony Lopar-

do, wrote as if they were talking to the Lord and He was within arm's length of them. Anthony had this to say:

"God, first I want to thank You for letting me be fortunate enough to live in a country of good and fair play. Then I want to thank You for letting our America be in good shape and not in ruins. But almost all the people I know aren't happy.

"They are sad and unhappy because their friends and relatives are in Korea dying. God, I wish with all my heart and soul that You, Creator of heaven and earth, would put some sense in the heads of those who start uprising. Make them see the light of day. Amer-

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surprising number of pupils gave fight to the Communist troops who opposing United Nations forces. gy Russell expressed their sentiments in the following prayer:

Dear God, bless the men who are fighting against us. Help them to understand democracy and our way of freedom. Help them to see that our way of peace is what we should have. Give our men courage when they are facing the enemy's guns and help the wounded. Bless all who are on the battlefield and bring this horrible war to an end soon. Amen."

All of the 775 pupils in the school wrote individual prayers except those in the kindergarten and first grade. Teachers in these classes composed a prayer from the comments of the children.

Here is a first grade prayer:

Dear God—Give us peace in the world. Make our teachers wise and strong. Keep America free. Amen."

Court Upholds Statue of Saint on Public Property

New Orleans—Civil District Court Judge Louis H. Yarrut dismissed a suit brought by local Protestants to compel the city to remove a statue of St. Francis Xavier Cabrini from a public parkway. The statue was erected by the order of the Alhambra, a Roman Catholic group.

Suit for removal of the Mother Canani statue was brought by George L. Gleaman, a Protestant layman. He was joined by a group of pastors, including two Baptists, a Methodist, a Presbyterian, and a Lutheran.

In an 18-page decision, in which he reviewed historic Church and State issues, Judge Yarrut noted that the intervening ministers had objected to the saint's religious garb and also to the way she held her hands in prayer.

Declaring that these objections are without legal basis and that "in any other garb she would be a stranger," Judge Yarrut added:

"That the statue shows the honoree with her hand raised in supplication could lead me, a non-Christian, in view of the evidence of her benevolence and work among the poor and the orphans, to interpret it as 'Suffer the little children to come unto me for such is the kingdom of heaven.'"

Judge Yarrut, who is Jewish, had remarked at the outset of the suit that this is an all-faiths affair. Protestants and Catholics are appearing before a judge of the Jewish faith."

Touching upon historical and philosophical issues which the suit raised, Judge Yarrut said that "this litigation emphasizes our freedom of thought and religion."

"When there is a legal test prosecuted by some of the Protestant faith to remove a public statue dedicated to one of the Catholic faith of high rank, tried in a court of law presided over by a judge of the Jewish faith, we may well know that democracy is still hard at work," he said.

Negro Bishop Asks Boycott of 'Green Pastures'

New York—A plea that religious groups boycott the current Broadway revival of "The Green Pastures," was issued here by Bishop Decatur Ward Nichols of the African Methodist Epis-

copal Church. He charged that Marc Connelly's Pulitzer prize-winning comedy was "irreligious and stupid."

"When the world is faced with a breakdown of the moral principles of living together in peace and harmony," he said, "nothing is more important than to uphold the sacredness of a people's religion."

"A cigar-smoking 'Lawd' carrying on in the best 'Amos and Andy' tradition can only serve to perpetuate stereotypes of Negro people and their religion."

Bishop Nichols issued the boycott appeal in an open letter to the National Conference of Christians and Jews,

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Francis Cardinal Spellman of New York and "leading Protestant clergymen." Among the latter were Bishop Henry Knox Sherrill, president, and Dr. Samuel McCrea Cavert, general secretary, of the National Council of Churches.

The Negro bishop said that "the entrepreneurs of Broadway have disintegrated what should have been locked away forever as a shameful anachronism." He added that the play had been a box-office success in the '30s "because our concept of the role of Negro people in the scheme of things had not then come of age."

"When one thinks of the tremendous efforts being made by the Soviet propagandists to dent the spiritual armor of the American Negro, Bishop Nichols said, "we must concede that the Negro church is a most powerful factor in our present-day society. It stands today as always, a mighty fortress against all forms of irreligion, and Communism in particular."

The bishop stressed that he had no desire to advocate theatrical censorship "in the strict sense of the word," but asked only "good taste, dignity and truthfulness in dramatic presentation of religion."

Tavern Owners Oppose Construction of Church

Sanger, Cal.—Construction of an Assembly of God church here was opposed by businessmen of the neighborhood on the grounds that it would depreciate property values and hurt commercial operations.

Their objections were stated in a petition presented to the Sanger City Council. Principal signers were tavern keepers, who declared the church "would seriously interfere with established businesses and business expansion in that territory."

One tavern owner contended that church members might try to force bars to close during church activities. Petitioners also claimed that existence of the church near bars might have an adverse effect when they sought to renew their liquor licenses.

Mayor Charles Day explained that city zoning regulations permitted church construction in the area, and suggested the tavern owners and church representatives meet together to work out a solution.

Religious Counsel Held Essential for Mentally Ill

St. Paul, Minn.—Religious counsel is essential in treating the total personality of a mentally ill patient, according to Dr. Ralph Rossen, Minnesota state commissioner of mental health.

patients be chosen as ushers, to assist

Patients in state hospitals should have an opportunity to worship in a manner to which they are accustomed, he declares in a book that has just been published titled "One Mentally Ill Patient."

"There should be enough worship services conducted each week to provide ample opportunity for all patients able to attend to be dressed up and brought to the chapel or auditorium in time for the services without placing an undue stress upon the aides and attendants."

Dr. Rossen suggests patient-participation in the services. He urges that

with the preparation of the altar and pulpit as well as to sing in the choir.

"In fact," he says, "patients may participate in the religious activities within the hospital in the same way as members of ordinary congregations. The worship service is to be meaningful and significant, it is essential that there be patient participation."

Unique Interfaith Visitation Program Launched

Saginaw, Mich.—A unique interfaith visitation program was launched here as a Protestant minister called on a Jewish family.

The minister gave the family a direct

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listing the locations and time of services of 77 Protestant, Orthodox and Jewish houses of worship. The family, newcomers to Saginaw, filled out a card stating their religious preference and former address.

When the minister, the Rev. Howard Spaan of Community Christian Reformed church, contacted Rabbi Harry Cohen of Temple B'nai Israel.

The Schneidermans were visited by Spaan because they live in his home. Under the plan sponsored by the Saginaw Ministerial Association two parishes receive a list of newcomers from the Credit Bureau of Saginaw. The central offices contact one of 11 zone pastors into whose district the family has moved.

When the pastor calls on the family he helps put them in touch with a church of their choice. After the initial visit by the zone pastor a follow-up call is made by the minister of the church indicated by the newcomers. He aids them to become acquainted with the church, its members and activities.

It is expected that 10 to 15 families each week will be contacted through the program, according to Dr. Don A. Morley of First Methodist church, association president.

Churches of more than 20 denominations and two local synagogues are participating in the program, believed to be the first of its kind in the country.

Included are churches of three Lutheran Synods—Missouri, Wisconsin and the American Lutheran Church, and the Ukrainian and Greek Orthodox churches. When a Roman Catholic family is contacted, the information is sent to the chancery office.

The Schneidermans were the first family to be called on in the program.

Protestant Papers Report Circulation

Washington, D.C.—Member papers of the Associated Church Press have a total circulation exceeding 5,000,000, it is reported here to the group's 32nd annual meeting. The ACP comprises editors of Protestant publications in the U.S. and Canada.

Voted into membership at the meeting were nine publications, bringing the total number to 106. The new members are the Pulpit Digest, Canadian Baptist, Saints Herald (Reorganized Church of Latter Day Saints), Young People (American Baptist), Protestant World, Free Methodist, World Outlook (Methodist), Presbyterian Man, and Southern Baptist Home Missions.

Weekly Protestant member publications reported to have the largest circulations are the Christian Advocate, official organ of The Methodist Church

with 315,000; Signs of the Times, published by the Seventh-day Adventist Church, with 275,000; and The Lutheran, official organ of the United Lutheran Church in America, with 100,000.

Bi-weeklies which reported circulations of over 100,000 are Presbyterian Life, official organ of the Presbyterian Church in the U.S.A. with 400,000; and the Lutheran Witness, official organ of the Lutheran Church-Missouri Synod, with 310,000.

Monthlies with circulation exceeding 100,000 are the Christian Herald, independent and undenominational, 400,000; Royal Service (Woman's Missionary Union, Southern Baptist Convention), 213,000; and the Methodist Woman, 210,000.

Twenty-three member periodicals in all categories have circulations of 50,000 or more.

Protestant Editors Study World Affairs

Washington, D.C.—Delegates to the 32nd annual meeting of the Associated Church Press here focussed attention on the role of religious journalism in world affairs.

A feature of the three-day meeting of Protestant editors, which had as its theme, "Our World and the Church Press," was an all-day session at the U.S. Department of State.

The editors heard high-ranking government officials discuss the U.S. overseas information program, the general situation in United States foreign policy, the Far East, the role of the United Nations in combatting aggression, U.S. policy in a divided Germany, and the purposes and accomplishments of the Technical Cooperation Program in so-called "crushed areas."

Following sessions at the State Department, the editors met with government officials for a general editorial round-table discussion of United States foreign policy. The round-table conference was presided over by Harold E. Fey, retiring president of the ACP and managing editor of The Christian Century, Chicago.

It was generally agreed among the editors that:

(1) The Communist movement presents a serious threat to the world because of its uncompromising attitude and complete antipathy to the religious approach.

(2) Denial of religious life by the Communists is creating uneasiness among the general population in satellite countries.

(3) The Technical Cooperation Program offers the one great offensive for world freedom.

(4) United Nations action in Korea was a demonstration of the free world's

ability to take action against aggressors.

(5) Entrance of China into the Korean conflict demonstrated that the usual Communist methods had failed, and therefore collective aggression was necessary.

(6) It is urgent that a treaty of peace with Japan be consummated as early as possible.

(7) The Church must greatly increase its activities in the present world situation.

(8) The Church must play a major role in Voice of America broadcasts. These broadcasts should present the Church's point of view.

(9) Congress should act quickly on the bill to give India two million tons of grain for famine relief. The relief should be given on a humanitarian, Christian basis "unadulterated by ulterior political motives."

(10) The ideal of full employment must be achieved on a global scale if there is to be lasting world peace.

(11) Missionaries are one of the greatest potentials for world peace.

Editors Hear China Mission Movement Has Ended

Washington, D.C.—A missions leader told the 32nd annual meeting of the Associated Church Press here that "for an indefinite period of time the missionary movement in China is at an end."

Dr. Frank T. Cartwright of New York reported that most Protestant missionaries already have left China and those still there are expected to go as soon as they are granted permits. Roman Catholic missionaries, he said, are likewise being advised that "it's time to go."

Dr. Cartwright is associate secretary of the Methodist Board of Foreign Mis-

sions and chairman of the China Committee of the Division of Foreign Missions, National Council of Churches.

He revealed that a number of native Christian workers have been executed by the Communists and others have been imprisoned. Christians sentenced to execution were usually charged with being "agents of imperialistic America," he said.

Many Chinese Christians who escaped execution, Dr. Cartwright said, were ordered to take Communist indoctrination courses, the purpose of which was "to wash or cleanse their minds."

Some Chinese Christians, he said, "have a few personal belongings already packed so they will be ready to go if taken by the Communists."

Dr. Cartwright discussed documents denouncing "American imperialism" and intervention in China which Chinese Christian leaders are purported to have signed. He said that for the most part the signatures were either forged or secured "under pressure with agents of the government sitting there watching closely."

"Whenever you read a report of a meeting of the National Christian Council in China," the missionary leader said, "you would do well to remember that government agents were there."

"As far as Christian colleges in China go," Dr. Cartwright said, "they have gone out of any Christian control."

In spite of these conditions, he said, "the Church in its essence in China is amazingly alive."

"It is illustrating once again," he said, "that the Church under persecution, can be fundamentally a living force."

Dr. Cartwright reported that churches were crowded on Sundays with Christian worshippers. He said that more Chinese are going to church now than when the pressures began and that Chinese Christian youth groups were growing in number.

Bill Would Assure TV Educational Programs

Washington, D.C.—Rep. Emanuel Celler (D.-N.Y.) has introduced a bill requiring all commercial TV stations to devote 25 per cent of their time to non-commercial educational programs.

"I believe it to be most vital," Rep. Celler said, "that we determine to use this magnificent medium of information and enlightenment for the good and benefit of all the people and that our vast sources for education be given a forum."

The bill, which was referred to the Interstate Commerce Committee, does not specify what portion of the telecast day should be devoted to education, but empowers the Federal Com-

munications Commission to adopt regulations to assure that 25 per cent of the scheduled time is used for such purpose.

The Celler bill followed a move by the FCC on March 23 establishing a pattern of future television development in the United States which reserved 209 channels for the use of non-commercial educational programs.

Supreme Court Declines to Review Sunday Law

Washington, D.C.—The United States Supreme Court has refused to review

a New York state court decision upholding the constitutionality of the state's Sunday observance law.

It held that no substantial federal question was involved in the case of two New York City Orthodox Jewish butchers who had appealed a conviction for selling uncooked meat on Sunday.

The kosher meat retailers, Sam Friedman and Sam Proska, had been fined \$10 each in Special Sessions Court. Their conviction was upheld by the Appellate Division and the New York State Court of Appeals.

In their appeal to the federal court the butchers asserted that the Sunday law was an "unconstitutional infringement on the liberty of those observing a day other than Sunday as holy times."

The statute, they argued, "substantially penalizes the seventh-day observer for adhering to his religious faith."

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